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John Chrysostom, d. 407.
Of the priesthood

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For ye Revd J. Smith
from his Friend & Bur
Grandson of ye Translat
179

ST. CHRYSOSTOM

OF THE

PRIESTHOOD.

IN

SIX BOOKS.

Tranſlated from the GREEK,

By the Rev. *JOHN BUNCE*, M. A.
Late Rector of *Chingford* and *Pitſey*, in *Eſſex*.

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M. DCC. LIX.

INTRODUCTION.

'ST. *Chryſoſtom*'s Books of the 'Prieſthood have been ever 'reckoned among the beſt Pieces 'of Antiquity. The Occaſion of 'writing them was this:

'He had lived many Years in 'great Friendſhip with *Baſil* *; at 'laſt, they having both dedicated 'themſelves to ſacred Studies, the 'Clergy of *Antioch* had reſolved to 'lay hold on them, and to uſe that 'holy Violence, which was, in thoſe 'Times, often done to the beſt

* Who this *Baſil* was, is uncertain: He is ſuppoſed by *Socrates* to have been the great St. *Baſil* of *Cæſarea*; by *Photius* and others, the *Baſil* that was Biſhop of *Seleucia*: But, perhaps, it was neither the one nor the other; the firſt being almoſt impoſſible, the other highly improbable: And therefore he muſt have been ſome third Perſon.

– Dr. *Cave*, in his Life of St. *Chryſoſtom*.

'Men, and to force them to enter 'into Orders. Which when *Basil* 'told *Chrysostom*, he concealed his 'own Intentions, but pressed *Basil* 'to submit to it; who from that, 'believing that his Friend was of 'the same Mind, did not go out of 'the Way, and so was laid hold 'on: But *Chrysostom* had hid him-'self. *Basil*, seeing he could not 'be found, did all that was possible 'to excuse himself: But that not 'being accepted of, he was or-'dained. Next time that he met 'his Friend, he expostulated se-'verely with him, for having for-'saken him upon that Occasion.

'This gave Occasion to the fol-'lowing Books, which are pursued 'by way of Dialogue.'

Bishop *Burnet*'s Pastoral Care, p. 57, 58.

AN

ABSTRACT

OF THE

LIFE

OF

ST. *CHRYSOSTOM.*

ST. *Chryſoſtom* was Biſhop of *Conſtantinople* in the Reign of the Emperors *Arcadius* and *Honorius*. He obtained the Name of Χρυσοστομος *(Golden-tongued)*, on account of his Eloquence. He was a Native of *Antioch*, deſcended from noble Parents, *Secundus* and *Anthuſa*. He was taught Rhetoric by *Libanius*, Philoſophy by *Andragathius*. He applied himſelf to the Study of Divinity under *Diodorus*

and *Basilius*. He was first a Reader in the Church of *Antioch*; was afterwards ordained a Priest; and, on the Death of *Nectarius*, was promoted to the See of *Constantinople*, in the Year of our Lord 401. He was naturally of an impetuous Temper, and free of Speech; which exposed him to many Inconveniencies. Having declaimed, with great Vehemence, against the Empress *Eudocia*, he was banished by Command of the Emperor; but the People rising up in Arms, obliged the Emperor to recall him soon after. He was a second time expelled, and banished into *Armenia*, where he died, in the Year of our Lord 411.

THE

THE CONTENTS OF ST. *CHRYSOSTOM*'s SIX BOOKS OF THE PRIESTHOOD.

BOOK THE FIRST.

THIS contains only the preparatory Diſcourſes, according to the uſual Method of Dialogue.

BOOK THE SECOND.

In this he gives the Character of a good Biſhop; *and deſcribes the Accompliſhments neceſſary to make a Man ſuch. He complains, that thoſe who had the Power of ad-*

vancing Perſons to the Epiſcopal *Order, ſhowed more regard to Rank, Alliance, and Wealth, and to a Skill in profane Learning, than to true Worth, and an earneſt Zeal for the Service of the Church.*

BOOK THE THIRD.

The Importance and Dignity of the Epiſcopal *Office. The manifold Dangers to which Perſons of an* ambitious, envious, *or* fretful *Temper, will be expoſed, when they have attained it.*

BOOK THE FOURTH.

He here runs through a Variety of Arts and Profeſſions, and ſhows how much Skill and Induſtry is neceſſary to excell in each of them; from

from whence he concludes, that much more is required for That which is the moſt important of all.

At the End of this Book, he launches out into a juſt Encomium of St. Paul, *whom he propoſes as a Pattern to all Biſhops.*

BOOK THE FIFTH.

He diſplays the Temptations to Vanity, to which a Biſhop will be liable; the Cenſures that are apt to be made, if there is too much, or too little Art in his Diſcourſes; the great Care he ought to take, to preſerve his Character pure from all Stain, yet without Preciſeneſs and Affectation. In his Sermons he ſhould ſtudy to edify, and not to gain Applauſe from his Hearers.

BOOK THE SIXTH.

The Humour of retiring into Deſerts, and leading, in an abſtemious manner, the Life of a Hermit, being too prevalent in that Age, he here ſhows, how much more difficult the Taſk is, to govern the Church of Chriſt diſcreetly, than to ſuffer even the ſevereſt Mortifications.

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He humbly hopes, that the ſame Benevolence which inclined them ſo far to favour this Tranſlation, will cover the Defects of it, and, with the like Indulgence, paſs over any Miſtakes or Omiſſions in the Liſt, which his beſt Care could not altogether prevent.

St. CHRYSOSTOM

OF THE

PRIESTHOOD,

BOOK THE FIRST.

CHAPTER I.

AMONG the many Friends I formerly had, who were true and ſincere; who both well underſtood the Laws of Friendſhip, and exactly obſerved them; there was one particularly who bore me ſo ſingular an Eſteem and Affection, that he excelled the reſt of my Friends in the Degree of his Love towards me, as much

much as they did my common and ordinary Acquaintance.

This Friend was perpetually with me; for, as we were brought up in the ſame Studies, and under the ſame Maſters, ſo our Inclinations, our Applications and Deſires, were the ſame. Nor did this Agreeableneſs of Diſpoſition in us continue only while we were Fellow-Students, but afterwards, when we came out into the World, and were to chuſe what Courſe of Life we would follow, even then there ſtill appeared the ſame Similitude of Diſpoſition, the ſame Harmony and Union as before.

Nor did it a little contribute to render this Union of our Wills firm and conſtant, that there was no great Difference between us in point of worldly circumſtances, and that neither

neither of us had any Reaſon to overlook the other on the Account of a large Eſtate. For, as for *my own* Part, my Riches were far from being a Burden to me; and as for *him*, his Affairs were at a very low Ebb: Nevertheleſs, in this alſo we were alike, that our Minds were ſuited to the Mediocrity of our Fortunes. Beſides, our Birth was equally good; ſo that all things concurred to unite our Affections.

But as ſoon as we attained the Age, when it was expected that we ſhould enter upon that happy State, a monaſtic Life, and apply ourſelves to the Study of true Philoſophy, the Balance of our Inclinations hung no longer in an equal Poiſe, but my Friend's Scale, being free from all Incumbrances, mounted upwards, whereas mine, being oppreſſed with

worldly Desires and youthful Imaginations, sunk downwards with the Weight.

Our Friendship, however, continued firm as before, only we did not converse so frequently: For, indeed, it was not proper for those Persons to correspond familiarly together, who were attached to Studies of so different a Nature. But, when once I began to exalt my Head a little above the Waves of this World, and thought of disengaging myself from secular Concerns, he received me with open Arms: But neither so could we maintain our former Equality; for he had gained much Advantage over me, on two Accounts, having given himself up to the Studies of heavenly Wisdom much sooner than myself, and that too with a much more

eager

eager Application, and exalted Desire.

But, though he had thus the Start of me, yet such was his Goodness, and so true a Value had he for my Friendship, that, withdrawing himself from the Conversation of his other Friends, he gave up his Time wholly to me: Still prosecuting his former Design of persuading me to retire from the World, which, as I said before, he had not been able, as yet, to effect, through the Indolence and Indisposition of my Temper. Nor, indeed, was it possible for me, who was so constantly engaged at the Bar, at the Theatre, and other public Diversions, to have much of his Conversation, who lived always at home, and was wholly engrossed by his Books. Having been thus hindered hitherto, he had

no ſooner an Opportunity to renew his Sollicitations of my entering into the ſame Method of Life with himſelf, than he gave Birth to that Deſire which had been ſo long conceived in his Mind. For he never left me, no, not a Minute in a Day, but kept conſtantly plying me with moſt preſſing Arguments, that, forſaking our Houſes, we ſhould retire together to ſome ſequeſtered Place.

In ſhort, he prevailed upon me: And nothing now remained, but to execute our Deſign. The only thing which was likely to hinder me from gratifying my Friend, or rather myſelf, in this Affair, was the repeated Inſtances of my Mother; who no ſooner perceived my Intention, than, taking me by the Hand, ſhe led me into her Chamber: And, ſitting down by the Side of that Bed

where ſhe firſt brought me into the World, ſhe burſt into Tears, and, with Words which moved my Compaſſion even more than her Tears, ſhe complained to me in this Manner.

CHAP. II.

" THE good Will of God, my
" Son, would not permit
" me long to enjoy your excellent
" Father. My Grief for his Death
" immediately ſucceeded the Pains
" of your Birth, leaving you an
" Orphan as ſoon as you were born,
" and bringing on me, at once, a
" moſt unſeaſonable State of Wi-
" dowhood, together with thoſe
" many Hardſhips and Inconve-
" niences which commonly attend
" it: Of which none can have a

" juſt Apprehenſion, but they who
" are ſo unhappy as to feel them.
" For what Words can expreſs the
" Diſtractions and Perplexities,
" which fall like a Tempeſt, and
" beat like ſo many Waves, on the
" Head of a poor Woman, who
" having but lately left her Father's
" Houſe, and come raw and un-
" experienced into the World, is,
" at once, attacked with an inſup-
" portable Sorrow, and oppreſſed,
" on all Sides, with ſuch Cares and
" Troubles, as are far ſuperior to
" her Years and Sex! Thus, to
" correct the Idleneſs of Servants,
" to watch their Abuſes and Em-
" bezzlements; to guard againſt
" the treacherous Deſigns of Rela-
" tions; and to bear with Patience
" the Violence and Inhumanity of
" the Tax-gatherers: Theſe, I ſay,

" are

" are Evils which are not to be
" encountered, but by an active and
" manly Spirit.

" When a Father dies, and leaves
" an Orphan behind him, though
" it be a Daughter, which is com-
" monly brought up with leſs Fear
" and Expence, yet, even there, no
" light Burden is incumbent on the
" Mother. But, if it be a Son that
" is thus left, her Mind is every
" Day filled with a thouſand Cares
" and Fears for him, beſides the
" great Coſt and Charge which ſhe
" muſt of Neceſſity be at, if ſhe
" will give him a liberal and gen-
" teel Education.

" Yet none of all theſe Inconve-
" niences have induced me to en-
" gage in a ſecond Marriage, or
" have tempted me to bring an-
" other Huſband to your Father's
" Bed:

" Bed: But I have patiently con-
" tinued in this State of Trouble
" and Perplexity, nor have I ſhrunk
" in any reſpect from what I may
" juſtly call the Iron Furnace of
" Widowhood. That I was thus
" enabled to perſevere, is owing,
" firſt, to the Divine Aſſiſtance:
" And, ſecondly, I muſt confeſs,
" it was no ſmall Conſolation to
" me, in the midſt of my Misfor-
" tunes, that I could, in your Face,
" every Day behold the lively Pic-
" ture of your deceaſed Father. On
" which very Account, while you
" were a Child, and not able to
" ſpeak, at an Age when Parents
" commonly take moſt Delight in
" their Children, I received great
" Pleaſure and Comfort from you.
" Nor can you accuſe me, that,
" though I have courageouſly en-

" dured

" dured my State of Widowhood,
" yet, to ſupport myſelf in it, I
" have diminiſhed what your Fa-
" ther left: A Caſe which I have
" often known to befall unhappy
" Orphans. On the contrary, I
" have preſerved your Fortune
" whole and entire, not ſcrupling,
" as Occaſion required, any Ex-
" pences which were neceſſary to
" gain you Eſteem and Reputation
" among your Acquaintance: All
" which were defrayed out of my
" own Purſe, from my own proper
" Fortune, which I derived from
" my Father.

" And think not, my Son, that
" I repeat this to reproach you.
" No, My only View is, in Return
" for all this, to requeſt this Favour
" of you, that you will not involve
" me in a ſecond Widowhood, nor

" rekindle thoſe Sorrows which
" have been for ſome Time ex-
" tinct. Have Patience a little till
" my Deceaſe, which, perhaps, even
" now may not be far off. For
" though young Perſons may rea-
" ſonably hope to live many Years,
" and arrive at a good old Age;
" yet I, who am advanced in Years,
" can have nothing but Death be-
" fore my Eyes. When, therefore,
" you have covered me with Earth,
" and mixed my Aſhes with your
" dear Father's, then undertake
" long Journeys, or go abroad, if
" you pleaſe; there will then be
" none to obſtruct your Deſigns:
" But, as long as my Life con-
" tinues, do not forſake me; leſt
" you vainly, and without Cauſe,
" offend God, by bringing her,
" who hath never done you the
" leaſt

" leaſt Injury, into ſo great Miſeries
" and Misfortunes.

" Nor would I have you ſuſpect
" that I deſign, by this, to draw
" upon you worldly Troubles, and
" to throw the Care of my Affairs
" upon you. If I attempt this, I
" am content that you ſhould have
" no Regard to the Laws of Nature
" or Education, or any thing elſe,
" but ſhun me, as an Enemy that
" lays Snares and Traps for you.
" But, on the other hand, if I do
" every thing to contribute to the
" Eaſe and Tranquillity of your
" Life, though nothing elſe ſhould,
" yet this, ſurely, will oblige you
" to continue with me. For aſſure
" yourſelf, among all your Friends,
" as there is none who will indulge
" you in ſo great a Liberty, ſo nei-
" ther is there any that can be more

" ſolli-

" ſollicitous for your Reputation
" than myſelf."

CHAP. III.

THIS, and much more, did my Mother remonſtrate to me: Which when I related to my generous Friend, he was ſo far from being moved therewith, that he re-renewed his former Sollicitations, and made more preſſing Inſtances than before.

While Matters were thus circumſtanced, he continually intreating me and I as conſtantly refuſing, on a ſudden there was a Report ſpread, which gave us no ſmall Uneaſineſs; namely, that we were both of us deſigned, ere long, to be promoted to the Dignity of the Epiſcopal Order.

When

When I firſt heard this, I was ſtruck with Fear and Surprize: With Fear, leſt I ſhould be dragged to the Election againſt my Will; and with Surprize, that the Fathers ſhould think of us for this ſacred Office: Eſpecially, when I conſidered myſelf, and could not find that I had any thing in me worthy of this Honour.

On the ſpreading of this Rumour, my Friend directly came to me; and, taking me aſide as one unacquainted with the Matter, told me all that he had heard; and begged of me, that we might not follow different Counſels, but that our Reſolutions and Proceedings might appear to be uniform in this Affair, as they had hitherto been in others: That, for his own Part, he was ready to follow my Example, which

which way ſoever I ſhould think beſt to diſpoſe of myſelf, whether to fly from the Election, or to ſubmit to it.

Perceiving, therefore, his Readineſs, and thinking that I ſhould be very injurious to the Church, if, for the ſake of my own Inability, I ſhould defraud the Flock of Chriſt of ſo excellent a Perſon, who was, in all Reſpects, ſo fit to preſide over it; I thought it not proper to declare my Mind in this Matter, but ſuffered myſelf to do what I had never done before, *viz.* to conceal my own Sentiments from my Friend: Telling him, therefore, that I would conſider of this ſome other Time (for that the thing would not be urged upon us inſtantly); and that, whenever it was, he need not doubt but we ſhould be unanimous, and take

take the ſame Steps, I perſuaded him, for the preſent, to think no more of the Matter.

Not long after, when the Time was at hand that we ſhould be ordained, I hid myſelf. He knowing nothing of it, was taken, and led to the Biſhop's, as upon ſome other Account, where he received the Yoke of Chriſt: Not doubting, from what I had promiſed, but that I would certainly follow his Example; or rather thinking, that in this he followed mine. For ſome that were preſent ſeeing him angry, and ill-pleaſed at his being thus ſurprized, deceived him, by ſaying, how abſurd a thing it was, that I, who in all Mens Eyes ſeemed the moſt untractable of the two, ſhould ſo quietly reſign myſelf to the Judgment of the Biſhop; but that he, who was always

known to excell in Prudence and Good-nature, ſhould, upon this Occaſion, behave himſelf in a fierce and haughty Manner, flying back, contradicting, and refuſing to comply. This had its Effect, and he ſubmitted.

But when he underſtood that I had fled, and concealed myſelf, he reſted not till he had found me out; and, ſitting down by me, with Shame and Sorrow in his Looks, he ſeemed paſſionately eager to have ſpoken; but the inward Oppreſſion and Anxiety which he laboured under ſtopped his Speech. The Vehemence of his Concern choaked his Words to ſuch a Degree, that, when he opened his Lips, he had no Power to utter himſelf, through the violent Perplexity and Perturbation of his Mind. Seeing him thus full of Tears and

and Trouble, and well knowing from what Cauſe all this Concern proceeded, I could not contain that Exceſs of Pleaſure which I felt within myſelf, but burſt out into a loud Laughter; and, catching him faſt by his right Hand, I conſtrained him to kiſs me; at the ſame Time glorifying God, that he had crowned my Contrivance with all that Succeſs which I had ſo much deſired it might have. But when he ſaw me thus joyful and pleaſant, and perceived thereby that I had plainly deceived him in this Matter, he changed Colour, and was very angry.

CHAP. IV.

HOWEVER, recovering himſelf a little from thoſe Diſorders; Although (ſaith he) you have

no Regard for me, nor any Value for my Credit (for what Reaſon, I cannot imagine), yet, methinks, you ſhould take more Care of your own Reputation. For, to be plain with you, your late Behaviour hath opened all Mens Mouths againſt you, who ſcruple not to ſay, that you fled from this ſacred Office only out of a proud and vain-glorious Humour: Nor have I met with one Man that ſo much as attempts to clear you of this Charge. For my own Part, I cannot walk the Streets, but I am preſently attacked on all Sides, and blamed on your Account every Day. My own Friends, where-ever they meet me, accuſe me with being acceſſory to your Miſmanagement, and a great Part of your Condemnation falls on me. For, ſay they, you could not be ignorant

ignorant of his Intentions, it being notorious that he always opened his Heart to you: And, therefore, you ought not thus to have diſſembled the Matter with us, but to have acquainted us with his Deſigns, which, if you had done, we ſhould, no doubt, have circumvented him, by ſome Stratagem or other. Now, what Reply could I make to this? To confeſs that I was a Stranger to your Deſigns, was to repreſent our Friendſhip as a mere Piece of Hypocriſy; which I was aſhamed to do. For although ſo it is, as now too plainly appears from your late Behaviour, and as you yourſelf cannot deny; yet I thought, that whatever Faults there might be between us, it would be much more for our Credit to hide them, than to expoſe them to the World, eſpecially to thoſe who are

but indifferently affected towards us. Unwilling, therefore, to own the Truth, and to let them know how Matters ſtand between us, I am forced to hold my Tongue, to caſt down my Eyes with Confuſion, and to ſhun, when I am able, the meeting with my Acquaintance. Nay, ſhould I, by owning the Truth, endeavour to excuſe myſelf from the Crime of being acceſſory to your Miſmanagement; yet this would be a vain Attempt, it would be what they would look upon as mere Fiction, and nothing elſe. For it is impoſſible ever to make them believe, that *Baſil* was one of thoſe from whom you concealed any of your Intentions: Though, as to the thing itſelf, ſince I perceive it is a Pleaſure to you that ſo it ſhould be, I am content, and ſhall not diſ-

pute

pute the Matter with you. But this is not all: There are large Portions of Shame yet behind, which we muſt be loaded with. Some accuſe you of Inſolence, others, of Vain-glory: But they who are moſt ſevere in their Cenſures, lay them both to our Charge, and augment the whole by that great Indignity and Affront which (ſay they) we have offered to thoſe who have vouchſafed thus to honour us; adding, moreover, that the Diſgrace they have ſuffered from us, had it been much greater, was but what they juſtly deſerved, who could paſs by ſo many Perſons of ſuch Excellence and Worth, and chuſe a couple of raw Youths, who were but of Yeſterday, and who had not yet diſengaged themſelves from worldly Cares (however, for the preſent, they contracted the Brow, put

on Black, and diſſembled a Gravity of Perſon and Behaviour), and promote them, at once, to ſuch an eminent Dignity, as they themſelves could never have had the Vanity to aſpire to; no, not ſo much as in a Dream: And thus, ſay they, Men of Years and Gravity, who, from their Youth up, have exerciſed themſelves in all the Study and Hardſhips of Religion, are ſtill in the Place of Inferiors; while they, who have the Rule over them, are mere Boys, that have no Regard to thoſe Laws by which their Adminiſtration is to be regulated.

This, and a great deal more, is, by one or other, every Day objected againſt us: To all which, I am at a Loſs what to reply. Here, therefore, I muſt call in your Aſſiſtance: For I cannot eaſily perſuade myſelf, that

that your Flight was an inconſiderate Action, or that you would raſhly, and without Cauſe, have incurred the Diſpleaſure of ſo many venerable Perſons: And, as I do believe, that what you did was the Effect of much Thought and Premeditation, ſo, I aſſure myſelf, that your Reaſons for it are ſtrong and concluſive.

Tell me, therefore, what is it that we can offer in our juſt Vindication againſt thoſe who thus accuſe us? For, as for my own private Injuries, how I have been deluded and trepanned by you, without the leaſt Regard had to our former Friendſhip, I call you to no Account for them. Though it muſt by no means be diſſembled, that whereas I, with all the Openneſs imaginable, did, in a manner, put my very Soul into your Hands; you, on the contrary,

behaved

behaved towards me with all the Subtlety and underhand Dealing that one Enemy could have uſed towards another. If you knew the Counſel which I followed to be good and uſeful, you yourſelf, one would think, ſhould not have ſhunned the Advantage of it; and, if you knew it to be hurtful and pernicious, ſurely you ought not to have ſuffered that Friend, who was ſuperior to all others in your Affection, to have fallen into it. Yet this you did, and in this you was the chief Inſtrument: Though, to ſay the Truth, there was little Occaſion to uſe ſo much Artifice and Craft towards one who always ſpoke and acted ſincerely, and without Diſguiſe.

However, as I ſaid before, I do not now call you to an Account for theſe things; neither do I reproach

you with that ſolitary State into which you have thrown me, by putting an End to thoſe friendly Meetings and Converſations, from which I uſed to receive ſuch Pleaſure and Advantage. All theſe things I paſs over lightly, and with Silence; not becauſe your Offence againſt me is ſlight in itſelf, but becauſe this was the Rule which I fixed to myſelf, from the very firſt Moment that I courted your Friendſhip, that, however at any Time you ſhould grieve me by any Unkindneſs, I would never bring you under a Neceſſity of apologizing for yourſelf; though, moſt certainly, the Injury you have done me is by no means a trifling one, as you yourſelf know; eſpecially, if you call to mind how I am, at once, deprived of all that Felicity which we both promiſed

promiſed ourſelves in this our Friendſhip, and which others uſed to preſage concerning it. We promiſed ourſelves, that our mutual Love would be a mutual Advantage and Safety to us; and others ſaid, that it would be no leſs uſeful to the World. Now, though I had no Thoughts that our Union would be of much Uſe to others, yet I flattered myſelf, that it would be of ſingular Advantage to ourſelves, ſince it would render us more inacceſſible and firm againſt the Attempts of our Enemies: And this, you may remember, was an Argument which I frequently inculcated to you.

I bid you conſider, that the Times were difficult, and the Adverſaries many: That true Charity was, in a manner, extinct; and Envy, that Plague of Mankind, had ſucceeded

in

in its Place. My Friend, ſaid I, we paſs through the midſt of Snares, and walk, as it were, on the Battlements of a Tower. If we make a falſe Step, or if any thing amiſs befalls us, there are enough ready, in all Places, to rejoice and inſult at it: But where are there any that will lay our Sufferings to heart, or compaſſionate our Calamities? Take heed, therefore, ſaid I, leſt, by any unhappy Means, this our Friendſhip be diſſolved, and we become a Jeſt, and a Deriſion, to the World, nay, bring on ourſelves ſuch real Evils, as are much worſe than all the Contempt that can be poured upon us. Remember the Words of the Wiſe Man, *A Brother holpen by a Brother, is as a fortified City, and as a Kingdom ſtrengthened with Bars and Gates.* Let us be careful, therefore,

fore, that this our Amity be not diſſolved, nor the Bands of our Friendſhip broken aſunder.

This, and much more to the ſame Purpoſe, did I often repeat to you: Nor had I the leaſt Suſpicion that your Affections towards me were at all tainted; but, out of the Abundance of my Love, I offered good Advice, where I had no Reaſon to think it was at all wanted: Nor was I in the leaſt aware, that, in thus counſelling you, I adminiſtred Phyſic to a ſick Perſon: Though (unhappy that I am) not any thing that I could offer hath been ſucceſsful, nor could all my Precaution be of any Service to me. So far from that, that, caſting away from you, at once, all my Admonitions, and never ſuffering them ſo much as to enter into your Mind, you have driven me out,

as

as a Ship without Ballaſt, into the wide Ocean, without any Concern how I ſhall there ſuſtain the Inclemency of thoſe Waves, which will, on all Sides, beat ſo furiouſly upon me.

For if, at any Time, I fall into an unhappy Neceſſity of ſuffering Calumny, or Deriſion, or any other Injury or Moleſtation (as it is very ſure ſuch things as theſe will often befall me), to whom ſhall I now have Recourſe? To whom ſhall I communicate my Griefs? Who is there that will be ready to help me, to repell and keep off my Enemies, to comfort me in the midſt of my Trouble, and to prepare my Mind, by wiſe Counſels, to bear with Patience the Follies of others? There is not ſo much as one to whom I can apply for Aſſiſtance, in theſe Diffi-

Difficulties, now ſince have withdrawn yourſelf at ſuch a Diſtance from me.

By this Time, ſurely, you underſtand how great a Misfortune you have brought upon me; or do you not yet perceive (though too late), how fatal a Wound you have given to my Happineſs? But, not to inſiſt any longer on theſe Complaints of my own (for it is impoſſible to undo what is done, or to extricate myſelf from Difficulties which are inſuperable), tell me what I am to ſay to others that accuſe you, and what Anſwers I muſt make to their Reproaches?

CHAP.

CHAP. V.

CHRYSOSTOM.

BE of good Cheer; for I am prepared not only to anſwer all that is alleged againſt me by others, but I will alſo endeavour, as well as I am able, to give you an Account even of thoſe things for which you require none; I mean, thoſe of which you yourſelf accuſe me: And from hence, if you pleaſe, I will begin; for I ſhould act a very abſurd and unreaſonable Part, ſhould I be ſollicitous about the Cenſures of others, and do every thing I could to ſtop their Clamours, and, at the ſame Time, not endeavour to clear myſelf to my beſt Friend, one who hath ſhown more Concern for my Credit than his own, and who hath

uſed me in ſo handſome and generous a Manner, as not to expoſtulate ſharply with me concerning thoſe Injuries which he thinks I have done him. I ſay, ſhould I not endeavour, in the firſt Place, the Satisfaction of ſuch a Friend, the Negligence which I ſhould, in this Matter, be guilty of towards him, would be greater than that Love and Care which he hath expreſſed towards me.

Since, therefore, from hence I am to begin my Apology, give me Leave to aſk this Queſtion, In what have I injured you? Was it that I deceived you, and concealed my own Deſigns from you? But in this I ſerved two good Purpoſes at once, by conſulting the Good of my Friend, and the Benefit of thoſe to whom I betrayed him.

If

If you object, that, nevertheleſs, I betrayed you; that I freely own: And, if it be true, that all ſort of Deceit is ſinful, and that it may in no Caſe be made uſe of, not even for public Good and Benefit, I will be content to ſuffer whatever Puniſhment you pleaſe: Or rather, becauſe I know the Tenderneſs of your Nature towards me, I would paſs the ſame Sentence of Condemnation on myſelf, as the Judges would in open Court on a Perſon convicted of fraudulent Practices. But if the thing itſelf be not always hurtful, but good or bad, according to the Intentions of him that makes uſe of it, ceaſe then to blame me, that I have deceived you, or elſe prove, that I have done it with an ill Deſign. For, indeed, if that be wanting, if there be no evil Mind or

wicked Purpoſe, the Deceiver is, in the Opinion of all fair Judges, ſo far from Blame, that he deſerves Commendation and Applauſe: And ſo conſiderable is the Advantage of a well-timed Deceit, done with a right Purpoſe, and a good Deſign, that many have been Sufferers for neglecting to uſe it.

Nay, if you look back on the famous Generals that have flouriſhed, from the Beginning of the World to this Time, I am well aſſured, that you will find the greater Part of their ſucceſsful Actions to have been chiefly owing to Stratagem and Deceit; and the wiſe Contrivers of them have met with more Applauſe than thoſe who, by mere Dint of Arms, have vanquiſhed their Enemies in the open Field: For theſe obtain their Victories at ſuch a prodigious Expence,

Expence, both of Men and Money, that they are, on the whole, but of ſmall Advantage to them; and the Victors are in little better Condition than the Vanquiſhed, having their Forces greatly diminiſhed, and their Treaſure no leſs exhauſted. Neither, indeed, have they the ſole Glory of the Action: No inconſiderable Part of it redounds to them, whoſe Courage was not conquered, though their Bodies were, and who, if they could have fought without falling in the Field, would ſtill have continued to have given Proofs of an undaunted Valour: Whereas he that gains a Victory by Stratagem and Conduct, expoſes his Enemy, at once, to Deſtruction and Deriſion. For though, where a Battle is gained by mere Strength, the Vanquiſhed have their Share of Glory as well as the Victors,

yet it is quite otherwiſe where a Victory is obtained by Policy alone: For, in that Caſe, the Glory of the Action reſts entirely on his Side who conquers; beſides that he carries home with him a moſt perfect and unmixed Pleaſure for a Victory obtained without Loſs of Blood.

For, in warlike Attempts, it is not with the Wiſdom of the Mind, as it is with Riches or Numbers of Men: Theſe, the more they are made uſe of, the more they are diminiſhed: Whereas, on the contrary, this, the oftener you have Recourſe to it, the more it brightens, and increaſes on your Hands.

Nor is this Sort of Deceit uſeful only in War, and in public Affairs; but in Peace alſo, and in one's own private Concerns, it is often of great Advantage, and that too amongſt the

the neareſt Relations. The Huſband often finds it neceſſary towards his Wife, and the Wife towards her Huſband; the Father towards his Son; one Friend towards another; nay, even Children, ſometimes, towards their Parents. Thus, *Saul*'s Daughter * could by no other means deliver her Huſband out of her Father's Hands, than by Fraud and Circumvention: And, in like Manner, at another Time her Brother † deſiring to preſerve the ſame Perſon ſafe from thoſe Dangers to which he was expoſed, had Recourſe to the like Arts of Stratagem and Deceit, as his Siſter had done before.

BASIL.

Nothing of all this is applicable to me: For I am not an Enemy; I am no Adverſary to you, nor have

* 1 *Sam.* xix. 12. † *Ibid.* xx. 8.

I done, or attempted to do, you any Injury; but (quite the reverſe of all this) I have committed myſelf entirely to your Conduct, and done nothing without your Advice, which I have followed upon all Occaſions.

CHAP. VI.

CHRYSOSTOM.

TRUE, O thou admirable and beſt of Men! and, for this Reaſon, I prevented you, by ſaying before, that it was lawful to uſe Deceit, not only in War, and againſt an Enemy, but in Peace alſo, and towards one's Friends.

Nay, this very thing is, in ſome Caſes, uſeful not only to the Deceiver, but to the Deceived. If you doubt the Truth of this, go but to a Phyſician, and aſk him in what Man-

Manner he ſometimes cures his Patients; and he will tell you, that his Art is not always of itſelf ſufficient, but he is often obliged to mix Deceit with his Medicines. For when the Caſe is ſuch, that, either by the Untractableneſs of the Patient, or the Obſtinacy of his Diſtemper, the Preſcriptions of the Phyſician can have no Effect, there he muſt, of Neceſſity, have Recourſe to Artifice and Contrivance, and act his Part, as Players do on the Stage, under a Diſguiſe: And here, if you pleaſe, I will give you a merry Inſtance of one of thoſe many Artifices which I have heard practiſed by thoſe Sons of Art.

It happened that a certain Man fell ill of a Fever, which raged very violently, and without Intermiſſion. The ſick Perſon loathed all things that

that were proper to abate his Diſtemper, but had a longing Deſire for a good Draught of Wine, and begged earneſtly of every one that came into the Room, to gratify this his pernicious Appetite; which, had it been done, would have inflamed his Fever to ſuch a Degree, as would have made the poor Fellow quite diſtracted. Here, therefore, where there was no Room for Skill to exert itſelf, they were forced to have Recourſe to Fraud and Contrivance, by the Help of which, the Phyſician effected what he could not compaſs by his Art: For, getting an earthen Pan, juſt come hot out of the Furnace, he dipped it all over in Wine; and ordering the Room to be darkened, that the ſick Man might not diſcover the Deceit, he poured out the Wine, filled it with Water, and gave

gave it to his Patient to drink. The ſick Man, deceived by the ſtrong Smell of the Wine into which the Pan had been dipped, ſtayed not curiouſly to examine what it was which the Doctor gave him, but, being perſuaded by his Noſtrils, that it really was what he imagined, and being hindered, by the Want of Light, from diſcovering the Cheat, and being alſo eagerly deſirous to quench his Thirſt, he drank it off with the utmoſt Greedineſs. Upon which his exceſſive Thirſt was allayed, his Fever abated, and the Man recovered. So great are the Power and Advantage of Deceit, which as you have already ſeen in this one Example, ſo it were endleſs to produce Inſtances of the like Nature.

Nor

Nor are theſe Frauds in uſe only among Phyſicians of the Body; but, if you examine the Matter never ſo little, you will find them practiſed by thoſe alſo that have the Cure of Souls.

Thus the bleſſed Apoſtle St. *Paul**, by holy Artifice, allured thoſe many thouſands of Jews which believed. Thus alſo he, who circumciſed *Timothy* †, threatens the *Galatians* ‡, that if they were circumciſed, Chriſt ſhould profit them nothing: And he ‖ who counted the Righteouſneſs which was by the Law as Loſs after his Reception of the Faith in Chriſt, did, nevertheleſs, many Times, and in many Caſes, ſubmit to the Law.

* *Acts* xxi. 26. † *Ibid.* xvi. 3.
‡ *Gal.* v. 2. ‖ *Phil.* iii. 7.

And

And truly great is the Power of Deceit, provided it be not done with a treacherous Mind: Though, indeed, it ought not then to be termed Deceit, but Management rather, and Wisdom, and good Contrivance, by which Men work themselves out of the greatest Difficulties, and correct and amend the Errors of the Mind.

For neither can I call *Phineas* * a Murderer, though, with one Stroke, he slew two Persons: No, nor *Elijah* †, though he caused the Death of an hundred Soldiers, and their Captains, and was the Author of that Torrent of Blood which flowed at the Slaughter of *Baal*'s Priests ‡. Should we grant this, and judge of Mens Actions in their own naked

* *Num.* xxv. 7. † 2 *Kings* i. 10.
‡ 1 *Kings* xviii. 40.

Ap-

Appearance, without any Regard to the Will and Deſign of the Actors, how can we excuſe *Abraham* * from Parricide; or what can we offer in Vindication of two of his Deſcendants, *Jacob* and *Moſes*; the former of which ſupplanted his Brother of the Rights of Primogeniture †; and the latter enriched the *Iſraelites* with the Spoils of the *Egyptians* ‡?

But, far be from us the Audacioufneſs to pronounce ſo hardly of thoſe holy Men, whom we not only free from all Blame in theſe Matters, but we reverence and admire them for the ſame, for which we alſo find them praiſed and commended by God himſelf.

To conclude; he juſtly deſerves the Name of a Deceiver, who uſes

* *Gen.* xxii. † *Ibid.* xxvii.
‡ *Exod.* xi.

falſe

falſe Practices with a miſchievous Deſign; not he, whoſe Mind is honeſt, and whoſe Intention is right: For thus to have deceived a Man, is often neceſſary, and conduces greatly to his Advantage; whereas he who walks ſtrait on, and will in no Caſe whatever deviate, or uſe any Artifice towards his Friend, be it never ſo honeſt, often becomes the Author of great Evils and Inconveniences to him.

The End of the FIRST BOOK.

BOOK

BOOK THE SECOND.

CHAPTER I.

THAT it is lawful, on a good Deſign, to have Recourſe to the Prevalence of Deceit; or, to ſpeak more properly, to make uſe of a certain admirable Management, it would be eaſy to enforce, by many Examples: But, ſince what hath been already ſaid is ſufficient to prove this, it will be needleſs to enlarge farther on this Subject. I expect, therefore, that you ſhould now ſhow whether or no this Fraud, which I have uſed towards you, hath not been for your Advantage.

BASIL.

And what is that Advantage which I reap from this Management or Wiſdom of yours, or whatever elſe you pleaſe to call it? that I may at laſt be made ſenſible that I have not been ill-uſed by you.

CHAP. II.

CHRYSOSTOM.

IT is ſuch an Advantage, that I could not have wrought a greater for you. I have put you into a Condition of doing that which Chriſt declares to be the higheſt Inſtance of our Love to him: For, ſpeaking to *Peter*, the chief of the Apoſtles, and aſking him *, *Loveſt thou Me?* When that Apoſtle affirmed that he

* *John* xxi. 15.

did, our Lord replies, *If thou loveſt me, feed my Sheep.*

The Maſter here queſtions his Diſciple, If he loved him: Certainly not becauſe he was ignorant of *Peter*'s good Diſpoſition towards him (that is by no means to be ſuppoſed of him, who enters into the very Secrets of the Heart), but, without Doubt, to teach us, that the due Care and Management of his Flock was a thing of the higheſt Concern to him. From whence it follows, that great and unſpeakable will be their Reward, who labour diligently for the Welfare of thoſe things which are, of all others, moſt dear to Chriſt. This we may learn from ourſelves: For, when we ſee, at any Time, any one doing good Offices to our Domeſtics, or taking Care of our Cattle, we look upon it as a

Token

Token and Argument of their Love to us: And, if we ourſelves are thus affected towards ſuch Perſons as expreſs their Care and Good-will to thoſe things of ours, the beſt of which may be bought and ſold for Money; with how great a Reward, may we ſuppoſe, Chriſt will recompenſe them who feed his Flock, which he purchaſed, not with Money, nor with any ordinary Price, but by the ſhedding of his own moſt precious Blood?

For this Cauſe, when *Peter* replied, *Thou knoweſt, Lord, that I love thee*; and appealed to our Lord himſelf for the Truth of it, our Saviour ſtopped not there, but enjoined him to prove it by a certain Sign: Not that he intended thereby to manifeſt how much *Peter* loved him (for that his Love to his Lord

was great, we are well assured by many Instances); but, by this, he would teach both *Peter* himself, and all of us, how great an Affection he had for his Church, that so our Care also, and Concern for it, should be the greater.

And, indeed, why was it that God *spared not his only begotten Son, but delivered him up for us* *? Was it not that he might reconcile us to himself, and make us *a peculiar People* †? Or, why did Christ shed his Blood for us? Was it not that he might purchase, and take into his Possession, those Sheep whom he committed to the Care of *Peter*, and his Successors? Justly, therefore, doth our Lord say ‡, *Who then is a faithful and wise Servant,*

* *Rom.* viii. 32. † *Tit.* ii. 14.
‡ *Matt.* xxiv. 45.

whom his Lord will make *Ruler over his Houſhold?* Which Words, though they are a Queſtion, yet they do not contain in them any manner of Doubt in the Perſon who ſpoke them; but, as before, when he aſked *Peter* if he loved him, he put not that Queſtion out of any Diſtruſt or Ignorance of that Apoſtle's Good-will towards him, but to teach us wherein the Excellence of our Love to him conſiſted; ſo here when he ſaith, *Who then is a faithful and wiſe Servant*, he ſpeaks it not as being ignorant himſelf, but to ſet before us at once, both how rare a thing it is to find ſo faithful and wiſe a Servant, and alſo the Dignity and Excellence of his Function, to which our bleſſed Saviour hath propoſed ſo great a Reward; *He ſhall*

make him Ruler (ſaith he) *over all his Goods* *.

Conſider this ſeriouſly, and, I am perſuaded, you will no longer diſpute the Matter with me, or doubt whether you have not been very advantageouſly deceived by me, by whoſe means you are made a *Ruler over* God's *Houſhold*, and put into a Capacity of doing thoſe things, by the Exerciſe of which our Lord told *Peter*, he might excell the reſt of the Apoſtles: And, therefore, when he had aſked him †, Peter, *loveſt thou Me more than theſe?* he ſubjoined, *Feed my Sheep.* He might have ſaid, if he had pleaſed, "If "thou loveſt me, exerciſe thyſelf "with ſevere Faſtings, with lying "on the bare Ground, and with "rigorous Watchings. Be a Patron

* *Matt.* xxiv. 47. † *John* xxi. 15

"to

" to the Injured, a Father to the " Fatherleſs, and an Huſband to " the Widow." But now, paſſing by all theſe things, he ſaith, *Feed my Sheep*: For thoſe Severities which I juſt now mentioned, may be exerciſed by many of the Laity, as well Women as Men; but when a Biſhop is to be ſet over the Church, and to have the Care of Souls committed to him, ſo great and excellent is the Function, that not only thoſe of the weaker Sex are quite excluded, but, indeed, a great Number of ours alſo muſt diſclaim all Pretenſions to it.

CHAP. III.

IN this Choice, Regard is to be had to the Excellencies of the Man: And he that is elected ought to ſurpaſs others in the Virtues and

Endowments of his Mind, as much, or more, than *Saul* did the reſt of the *Hebrews* in the Size of his Body *: For, truly, an Eminence of Stature, or a more exalted Height of Body, is not here required. But as, in point of Underſtanding, there is a very great Difference between brute Beaſts and reaſonable Creatures, by ſo much, or in a greater Degree, would I have the Paſtor excell his Flock; even as his Danger alſo is infinitely greater for thoſe whom he hath in Charge, if they ſhould miſcarry through his Fault. For that Shepherd who loſes any of the Sheep, either by the Wolf, by Thieves, of the Rot, or through any other Accident, may poſſibly obtain Pardon for his Negligence from the Maſter of

* 1 *Sam.* x. 23.

the

the Flock; or, if he ſuffers Puniſhment for it, that Puniſhment, perhaps, may only affect his Purſe, and reach no farther than a pecuniary Fine: But he that hath Mens Souls, the rational Flock of Chriſt, entruſted to his Care, muſt be anſwerable for the Loſs of any of them; not at the Expence of a Sum of Money, but at the Peril of his own Soul: Beſides, that he hath a much more difficult Taſk, to watch and ſtruggle for their Preſervation, than he that hath the Care of natural Sheep. For, truly, he hath not to deal with Wolves or Thieves, nor is he concerned how to keep off the Rot from his Flock. What then is his Warfare? and what Enemies hath he to encounter? St. *Paul* will tell you*, *We wreſtle not againſt*

* *Eph.* vi. 12.

Fleſh

Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places. You ſee here, what a Multitude of Enemies we have to deal with, what deep-ranked and fierce Troops, ſufficiently armed at all Points, not by Art, but Nature.

Would you ſee another Army, which ſtands ready to invade the Flock of Chriſt, without Mercy or Compaſſion? This alſo the ſame View will ſhow you: For he who ſpoke to us of the above-mentioned Adverſaries, hath, in like manner, deſcribed theſe to us, in the following Words; *The Works of the Fleſh are manifeſt, which are theſe; Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath,*

Wrath, *Strife*, *Backbitings*, *Whiſperings*, *Swellings*, *Tumults* *, with many more: For, indeed, he hath not reckoned them all up; but, by thoſe which he hath here mentioned, he gives us to underſtand what Sort of Enemies the reſt are.

Beſides, the Enemies of the Flock, when they ſee the Shepherd flying from them, leave off their Engagement with him, and are contented with worrying and devouring the Sheep. But the ſpiritual Adverſaries of Chriſt's Flock, though they have gotten the Sheep into their Power, are not ſatisfied with devouring them, but grow ſo much the more fierce and inſolent, never ceaſing till they overcome the Shepherd, or are overcome by him.

* *Gal.* v. 19, 2 *Cor.* xii. 20.

Add

Add to this, that the Diſeaſes of Beaſts are manifeſt, whether it be the Rot, the Murrain, an accidental Hurt, or any thing elſe which pains and diſorders the Creature; and the Appearance of the Diſtemper renders it ſo much the more eaſy to cure.

There is another thing alſo which greatly contributes to their ſpeedy Recovery; and that is, that the Shepherd hath full Power over his Sheep, to make them ſubmit to thoſe Remedies which are proper for them. If the Searing-iron or the Inciſion-knife is to be applied, he can bind them faſt for the Operation. If it be neceſſary to change their Food, or to hinder them from Drink, he can ſhut them up, and keep them confined as long as he pleaſes. In a Word, he can, very

eaſily

eaſily, make them ſubmit to all Applications which he ſhall judge conducive to the Health and Soundneſs of his Flock.

But, with the ſpiritual Diſeaſes of the Soul, it is quite otherwiſe. For, in the firſt Place, it is hard to diſcover them: *For the things of a Man, no Man knoweth, ſave the Spirit of Man which is in him.**. And how ſhall any preſcribe to a ſick Soul, the Nature of whoſe Diſtemper he is not acquainted with? Nay, ſo far from that, that he is often ignorant whether it be ſick, or no.

But how difficult ſoever it be to find out the Diſeaſes of the Soul, yet it is harder to cure them, when they are found out. For the Caſe here is widely different from that of

* 1 *Cor.* ii. 11.

the

the Shepherd and his Sheep: For there he hath the Liberty to bind the diſeaſed Creature, to keep it from Food, to burn, or cut, as ſhall ſeem moſt proper to him. But here, the receiving of ſuitable Medicines is not in the Power of him that adminiſters them, but of him that needs them, as we may learn from that moſt admirable Writer St. *Paul*, who, ſpeaking to the *Corinthians*, ſays, *Not for that we have Dominion over your Faith, but are Helpers of your Joy* *. For, of all People in the World, Chriſtians muſt not pretend to correct the Errors of Sinners by external Force. Temporal Magiſtrates, indeed, make uſe of their Authority towards Malefactors, and prevent them, by Compulſion, from perſiſting in the ſame evil

* 2 *Cor.* i. 24.

Courſe:

Courſe: But, here, Men are not to be conſtrained by Violence, but to be perſuaded by Reaſon. For, truly, we have no ſuch Power given us by the (divine) Laws to reſtrain Sinners by Force; nor, if we had, have we a proper Subject on which to uſe it: Neither, indeed, doth God himſelf reward thoſe that refrain from ſinning by Compulſion, but thoſe that refrain by Choice.

And, for this Cauſe, there is need of much Art to perſuade thoſe Men, whoſe Souls are diſtempered by Sin, not only to ſubmit themſelves voluntarily, and of their own Accord, to the Advice and Directions of their ſpiritual Phyſicians, but to be thankful alſo to them for the ſame. For if the Sinner, who is bound (ſuppoſe by Excommunication), flies back, and behaves himſelf contumaciouſly

(as

(as he may do, if he pleaſes), he makes his Malady ſo much the worſe: Or, if he deſpiſes thoſe grave Reproofs, which, like an Inciſion-knife, ought to cut him to the Quick, that Contempt wounds his Soul afreſh: And ſo the very Attempt to cure ſuch a Sinner, becomes an Occaſion of rendering his Diſeaſe leſs curable than before. Nor is there any ſuch thing as uſing Force in this Caſe, or curing ſuch a Perſon whether he will or no. What, therefore, can here be done? If you handle that Wound tenderly, which ſhould be thoroughly lanced, and cut deep, you leave as much of the diſtempered Part behind, as you cut away. On the other ſide, if, with an unrelenting Hand, you make a due Inciſion, the Patient often, not knowing how to bear the exceſſive Pain,

Pain, throws away, in a Fit of Deſpair, both the Medicines and the Bandage, and breaks through the Hands of his Surgeon with the utmoſt Precipitation, like a mad Bullock, that hath broken his Yoke, and torn his Harneſs to Pieces.

I could give you many Inſtances of this Nature, of Men that have launched out into the utmoſt Wickedneſs, rather than undergo that Penance which their Sins had deſerved: And, for this Cauſe, we muſt not rigidly exact of Sinners a Puniſhment equal to the Heinouſneſs of their Offences; but we muſt conſider their Temper, and try it by Degrees; leſt, inſtead of mending the Matter, we make it worſe; leſt we tear the Rent wider than it was before; and leſt, while we ſtudy to correct and reform the Sinner, we

drive him, by our Severity, to a greater and more deadly Fall.

As for thoſe who are ſoft and diſſolute, and too much attached to the Delicacies of Life, who, moreover, are elated on account of their Birth or Dignity, if you touch them gently, and by little and little endeavour to correct their Follies, you may, though not altogether, yet in ſome Degree reſcue them from thoſe Vices to which they are addicted: Whereas, if you think to do this at once, by a ſevere Animadverſion, you will hinder and prevent even that leſſer Correction. For the Soul of Man, when once it hath broke through the Bounds of Modeſty, falls into a Sort of ſtupid Inſenſibility, ſo as not to be prevailed on by Promiſes or Threats, nor be moved by the greateſt Kindneſs, but becomes

comes even worſe than that City which the Prophet reproaching ſaid, *Thou haſt a Whore's Forehead, thou refuſeſt to be aſhamed* *.

A Paſtor, therefore, hath need of great Prudence, and much Circumſpection, to obſerve and diſcover the Temper and Diſpoſition of thoſe for whom he is concerned: For as, on the one hand, ſome are driven to deſpair of their Salvation, becauſe they cannot bear the bitter Draughts of a ſevere Penance; ſo, on the other hand, there are ſome that, by reaſon of too mild Uſage, fall into downright Negligence and Contempt, become mere Profligates, and perſiſt in ſinning with an high Hand. It concerns a Biſhop to overlook none of theſe things; but, after an accurate Search and

* *Jer.* iii. 3.

due Examination into all Circumſtances, to make ſuitable and proper Applications, that ſo his Labour may not be in vain.

Nor hath he leſs to do in reducing and re-uniting to the Church thoſe of her Members which have fallen into Schiſm; and, in this, the Difficulties which he is obliged to encounter are incomparably beyond thoſe of the *rural Shepherd*: For *he* hath his Flock at Command; they follow him whereſoever he leadeth them; and, if any of them turn aſide out of the right Way; or, if leaving good Paſtures, they run to feed upon barren and dangerous Cliffs, he need but whiſtle louder than ordinary; and this, without any more Difficulty, is ſufficient to bring back the ſtraggling Sheep to the reſt of the Flock. But, when any one goes aſtray from the

the Soundneſs of the Faith, the *ſpiritual Shepherd* hath no ſmall Taſk upon his Hands, ſuch as requires much Patience and Forbearance: For, in this Caſe, worldly Force and Terror muſt not be uſed, to reduce ſuch a Wanderer; he muſt not be brought back by Violence and Compulſion, to embrace the Truth, from which he is fallen, but by Arguments and Perſuaſions.

A Biſhop, therefore, ought to be a Man of Courage and Conſtancy, that he faint not, nor give out; that he deſpair not of recovering, at laſt, thoſe that are gone aſtray; and that he often think and ſay thus to himſelf, "Perhaps, it may pleaſe God "to give them Repentance, to the "acknowledging of the Truth; and "that they may recover themſelves "out of the Snare of the Devil."

For which Cauſe, our Lord, ſpeaking to his Diſciples, ſaith, *Who then is a faithful and wiſe Servant?* For, ſurely, he that takes Care only of his own Soul, is, in that Reſpect, of no Uſe to any but himſelf; whereas the happy Conſequences of the paſtoral Care redound, in general, to the whole Flock. And thus, he that gives Alms to the Poor, or, by any other Means, helps thoſe that ſtand in need of it, doth Good to his Neighbours as well as himſelf: Only here he falls ſhort of the excellent Effects of a Biſhop's Office, by how much the Body is infinitely leſs excellent than the Soul: And, for this Reaſon, our Lord hath declared, that a due Care and Concern for the Flock of Chriſt, is the beſt Mark of our Love to him.

CHAP.

CHAP. IV.

BASIL.

WHAT, then, have you yourſelf no Love for Chriſt?

CHRYSOSTOM.

Yes; I both love him at preſent, and ſhall not ceaſe to do it; but I was afraid, leſt I ſhould offend him whom I thus love.

BASIL.

Why, what Sort of a dark Riddle is this? Chriſt hath commanded him that loves him, *to feed his Sheep*; and yet you give this for a Reaſon why you would not feed them, becauſe you love him who hath ſo commanded.

CHRYSOSTOM.

No, my Friend; there is nothing of a Riddle in this, but the Matter

is very plain and clear. If, indeed, I had fled from this ſacred Office, though I had been ſufficiently endowed with thoſe excellent Abilities which Chriſt requires for the Adminiſtration of it, I muſt then have allowed your Objection to have been good and valid: But, when I was ſo well acquainted with my own Inſufficiency for ſo high a Function, there can be no Room to queſtion my Conſiſtency, or to doubt whether I did not act in this Buſineſs as I ought to do. For, truly, I was afraid, leſt, receiving the Flock of Chriſt ſafe and ſound, and ſuffering it afterwards to miſcarry through my Unſkilfulneſs, I ſhould kindle God's Wrath againſt me, for bringing Ruin upon thoſe Souls, which he hath ſo tenderly loved, as to give himſelf for their Salvation.

Basil.

BASIL.

I can hardly think you ſerious in what you ſay. I am ſure, if you are, thoſe very Reaſons which you now pretend to offer for my Conſolation, are ſo far from anſwering that End, that, on the contrary, they convince me what juſt Cauſe I have to mourn and lament my Condition, with much Perplexity and Trouble of Mind: In the firſt Place, becauſe I find that I have been deceived and betrayed by you: But abundantly more in the ſecond Place; becauſe, from thoſe very Reaſons which you have now offered for your own Vindication in this Matter, I come to have a full Knowledge and Apprehenſion of that Depth of Misfortunes into which I am plunged. For, if the true Reaſon of your withdrawing yourſelf from

from the Epiſcopal Office was, becauſe you knew yourſelf incapable and inſufficient to bear the Weight of ſo ſacred a Function, how much more ought I to have been ſet aſide, though I had ever ſo earneſtly deſired it; eſpecially when, in this Affair, I committed myſelf entirely to your Direction; in which, it is true, you conſulted your own Welfare, but neglected mine: And, had you only neglected it, it had been happy for me; but, as if that were nothing, you, by your Artifices, was the chief Inſtrument of betraying me into the Power of thoſe who lay in wait for me.

And think not to eſcape, by ſaying that you was led into an Error by common Report, which gave you an Opinion of ſomething excellent and extraordinary in my Character.

For,

For, in the firſt Place, I muſt diſclaim all Pretenſions to that: And, in the next Place, however that might be, the Truth ought certainly to be preferred to common Report. If, indeed, you yourſelf had never had experimental Knowledge of me in this Reſpect, you would have had a ſpecious Pretence to have formed your Opinion of my Character from common Fame: But, ſince my neareſt Relations had not a more intimate Acquaintance with me, nor knew my Heart half ſo well as yourſelf, there is no Room for any ſuch Excuſe; nor will it be poſſible for you to perſuade thoſe that hear you, but that my being drawn into this dangerous Station, was done deſignedly, and on purpoſe, by you.

How-

However, I will no farther inſiſt on this, being reſolved (as I ſaid before) not to oblige you to a Vindication of yourſelf on this Head. Only tell me what Defence I ſhall make againſt thoſe whoſe Cenſures fall heavy upon us both.

Chrysostom.

No; this muſt by no means be: For, though you ſhould never ſo often excuſe me from this Taſk, yet I am reſolved to ſtand clear in *your* Opinion, before I deſcend to clear myſelf to the reſt of the World.

You ſay, that if, not knowing you, I had brought you into the State you are now in, my Ignorance would have been my Excuſe, and taken from me all Blame in this Matter: But, my doing this, when, at the ſame Time, I had a perfect Know-

Knowledge of you, this, you ſay, is ſo criminal a Part, that there is no Room for me to make any juſt Apology for it.

Now, I muſt declare, that, in this, I am entirely of another Mind. If you aſk me, Why? My Anſwer is, That this is a Caſe which requires much Examination: And whoever recommends another as a Perſon fit for the ſacred Office, ought by no means to ſatisfy himſelf with common Report concerning ſuch a one's Sufficiency, but to make particular Search and Enquiry into the Abilities of the Man.

For, when St. *Paul* *, ſpeaking of ſuch a one, ſaith, That *he muſt have a good Report from them which are without*, he doth not by theſe Words exclude a more accurate

* 1 *Tim.* iii. 7.

Scrutiny and Probation; nor doth he require this as the principal Sign of that Perſon's Fitneſs for ſuch an Office: But, having mentioned many other Qualifications firſt of all, he, at laſt, adds this alſo: Hereby ſhowing us, that, in ſuch Elections, this, of itſelf, is not enough, but that, together with the other Requiſites, this alſo ſhould be included. For, indeed, common Report may often be miſtaken, and ill-grounded; but there is no Room to apprehend any Danger from thence, if, beſides this, there is diligent Enquiry and due Examination made: And for this Cauſe he mentions the Teſtimonial in the laſt Place. Nor doth he only ſay, That *he muſt have a good Report*, but he adds, *from them which are without*; deſigning hereby to teach us, that the Life and Abilities

ties of such a Person must be narrowly enquired into, before any Regard is paid to the common Opinion concerning him.

Since, therefore, this was my Case; since, as you yourself confess, I was better acquainted, and had a more perfect Knowledge of you, than your nearest Relations, I deserve, at least, to be free from Blame in this Matter which you accuse me of.

BASIL.

By no means: Nor would this Evasion avail you, should I insist upon it. For, do you not remember, have you not heard from my own Mouth, and have you not been sufficiently convinced by my Actions, of the Meanness and Degeneracy of my Soul? Nay, have not you yourself made it Matter of Scoff, and Reproach

proach to me, that I had no Courage, no Spirit at all, but ſoon ſunk under the lighteſt Troubles?

CHRYSOSTOM.

I have frequently heard you ſay ſo; nor do I deny it; and, if I ever laughed at you for it, I was certainly not in earneſt. But, however that Matter was (which, at preſent, I ſhall not diſpute with you), give me, in Return to your Objection, an equal Liberty of putting you in mind of ſome certain Excellences which belong to you; which, if you ſhall pretend to diſown, by accuſing me of Falſhood, I ſhall deal very plainly with you, and ſhow you, that you do this not for Truth's, but Modeſty's Sake. Nor will I make uſe of any other Teſtimony, for the Proof of what I am

now

now going to ſay, than your own Words and Actions.

Let me aſk you, therefore, in the firſt Place, Do you not know the Power and Force of Love? Chriſt hath taught us how great it is, when, taking no Notice of thoſe wonderful Miracles which the Apoſtles were about to work, he ſaith *; *By this all Men ſhall know that ye are my Diſciples, if ye have Love one to another.* St. *Paul* † calls Love *the fulfilling of the Law*; and aſſures us, that where this is wanting, other Gifts are of no Significance.

Now, this moſt choice Virtue, this Mark of the Diſciples of Chriſt, this higheſt and moſt excellent of all Gifts, I know to be implanted in your generous Soul, where it

* *John* xiii. 35. † *Rom.* xiii. 10.

thrives, and brings forth the richeſt Fruit, in great Abundance.

BASIL.

That I have no ſmall Concern for this Virtue, and that I make it my conſtant Endeavour to obſerve this Command, I freely own. But how deficient I am therein, and how vaſtly ſhort I fall of the due Performance of it, you yourſelf might bear me witneſs, if you would ſpeak that which is true, rather than that which is ſmooth and complaiſant.

CHAP. V.

CHRYSOSTOM.

IT is neceſſary, therefore, to apply myſelf to the Proofs of my Affirmation, and, by them, to convince you, as I ſaid I would, that your Modeſty

Modeſty hinders you from owning the Truth. And, in order to this, I will mention a Fact which happened very lately, leſt, if I ſhould tell an old Story, it ſhould be ſuſpected, that I darkened and diſguiſed the Matter, by fetching it from a long Diſtance of Time: Though, indeed, Truth itſelf will not ſuffer me to deceive, even in thoſe things which are ſpoken to oblige and obtain Favour.

Not long ago one of our intimate Friends was, by a falſe Accuſation, very near loſing his Life. Upon this, you, without any Intreaties of the Diſtreſſed, or of any other Perſon, voluntarily interpoſed, thruſt yourſelf into the midſt of Danger, and brought off your Friend, at your own Hazard.

This was the Fact. Now for your Words, from which alſo I am to convince you. And thus I do it. When ſome diſapproved of this your Readineſs to interpoſe in behalf of the Injured, others again praiſed and admired it, you retorted quick upon thoſe that blamed you for it, *What ſhould I do? Or how can I better ſhow, that I have learned the Duty of Charity, than by hazarding my own Life to reſcue and preſerve the Life of my Friend?*

Which Words are, indeed, different, but the Senſe is the ſame with what our Saviour ſaid to his Diſciples *, when he fixed the Bounds of perfect Charity; *Greater Love hath no Man than this, that a Man lay down his Life for his Friends.*

* *John* xv. 13.

Since,

Since, therefore, it is not poſſible to find greater Love among Men than this, it is plain, both from your Words and Actions on this Occaſion, that you are arrived to the utmoſt Limits of this Duty, and that you have attained the higheſt and moſt perfect Degree of Chriſtian Charity. For this Cauſe I betrayed you into the ſacred Order; and contrived thoſe Artifices, which were the Means of it. And are you not yet perſuaded of my Innocence in this Matter? Yet I did it not with an evil Mind, or with any Deſign to bring you into Danger. Or, are you not rather convinced, that the true Reaſon of my doing it, was, becauſe I well knew of what great Uſe and Advantage it would be on all Accounts?

Basil.

Do you ſuppoſe, then, that the Power of Charity is ſufficient to prevail with Men, to correct and amend the Errors of their Lives?

Chrysostom.

It will do it in a great meaſure; it will wonderfully contribute thereto.

But, in the next Place, if you pleaſe, I will go on to give ſome Inſtances of your Prudence, for which I am now prepared to ſpeak, and ſhall make it appear to you, that That exceeds even your Charity.

[*He bluſhed at this, and replied.*]

Basil.

As for what concerns myſelf, I deſire it may be dropped. You know, from the very firſt, I never accuſed you on my own Account:

But,

But, if you have any proper Juſtification to offer for yourſelf, againſt the Objections of the reſt of the World, I ſhall gladly hear what you have to ſay. Leaving, therefore, this vain Conteſt between ourſelves, tell me how I ſhall apologize for you, as well to the Perſons themſelves, who have honoured me with this ſacred Function, as to others, who are concerned at the Affront you have put upon them, by withdrawing yourſelf from it.

CHAP. VI.

CHRYSOSTOM.

THIS is what I am now haſtening to. For, having ſettled Accounts with you, I ſhall the more eaſily apply myſelf to that other Part of my Apology. Say, therefore,

what is my Accuſation? What is that they charge me with?

Basil.

They complain, that they were ill-uſed by us, in that we ſhunned and fled from the Honour which they intended us.

Chrysostom.

In Anſwer to this, I ſay, firſt, That we ought not to ſcruple the affronting of Men, when we cannot honour them, without being obliged to affront God. Nor, indeed, is it ſafe for the Perſons that are thus offended, but of very dangerous Conſequence, to ſuffer themſelves to be angry on ſuch an Account. For I think it becomes thoſe that are dedicated to God, and who have their Eyes fixed on him alone, to be ſo piouſly diſpoſed, as not to think it an Injury, though they ſhould

ſhould (in this Manner) be diſhonoured a thouſand Times. And from hence, alſo, it is plain, that I had not ſo much as a Thought of affronting thoſe excellent Perſons.

And, truly, if an inſolent Humour of Pride or Vain-glory had been the Motive by which I had been influenced (according to thoſe Objections which, you ſay, are frequently made againſt me), I might juſtly be looked upon as moſt baſe and injurious, in deſpiſing Men of ſuch admirable Virtue and high Station, who, beſides, had ſo well deſerved at my Hands. For, if to injure thoſe that have done us no Wrong, is worthy of Puniſhment; how highly ought we to honour and eſteem thoſe, who, merely out of their own Goodneſs and Benevolence, chuſe to advance us to Ho-

nour and Preferment? For that they did this in Return for any good Offices which I had at any Time done them, in a greater or leſs Degree, no one hath any Ground to affirm. And how great Puniſhment doth he deſerve, that returns Evil for Good? But if nothing of this ever entered into my Mind; but if I declined that heavy Burden, the Prieſthood, on a quite different Conſideration, though they do not, perhaps, approve of what I have done, yet, at leaſt, they might pardon it, and not blame me for having Regard to my own Soul.

CHAP. VII.

NAY, ſo far was I from deſigning to affront the Electors, that, I inſiſt upon it, I have conſulted

ſulted their Honour, by this my Refuſal, as I ſhall ſoon make plain to you, how ſtrange ſoever it may, at firſt Sight, appear: For, had I ſubmitted to the Election, there would have been Room for all Men, but eſpecially for thoſe that delight in Evil-ſpeaking, to have ſuſpected and ſaid many things, both of the Perſon who received, and the Perſons who conferred, the holy Dignity: Such as, that they had Regard only to Riches, or the Goodneſs of a Man's Birth; or that I, by my Flatteries, had inſinuated myſelf into their good Graces, and thereby obtained this ſacred Office: For I will not ſuppoſe them to ſay, that they were bribed and corrupted with Money; though, poſſibly, ſome might have ſuſpected even that alſo.

Chriſt

Chriſt called Fiſhermen *, Tent-makers †, and Publicans ‡, to have the Rule over his Flock: Whereas theſe Men (ſay they) abhor and reject mean Perſons, that maintain themſelves by their daily Labour; but, if they meet with a Man that is verſed in profane Literature, and lives at Eaſe, him they admire, and admit to the ſacred Office: And thus, great Numbers of thoſe who ſpare no Pains to be of Service to the Church, are overlooked and neglected; while he, who never taſted of theſe Labours, but hath ſpent his Time in a vain Sort of Learning, which hath no Reference to Mens Souls, is, on a ſudden, exalted over their Heads, and promoted to the honourable Station of a Biſhop.

* *Matt.* iv. 19. † *Acts* xviii. 3.
‡ *Luke* v. 27.

This,

This, and much more to the ſame Purpoſe, might they have ſaid, had I accepted of that Honour; whereas now, by my Refuſal, I have cut off all Pretence and Occaſion of Evil-ſpeaking. They have no Room now to accuſe either *me* of Flattery, or *them* of Corruption; unleſs they will act the Part of Madmen, and are content to be looked upon as ſuch. For, is it conſiſtent with good Senſe to ſuppoſe, that he, who flatters and bribes to obtain a Poſt of Honour, would relinquiſh it to another, at the very Juncture when he might be inveſted with it himſelf? This would be juſt as if a Man ſhould take a great deal of Pains to till his Ground, to make it produce Abundance of Corn and Wine, and, after prodigious Labour and Expence about it, juſt at the Time when he

ſhould

ſhould reap the Fruits of it, ſhould unaccountably throw it all up to be enjoyed by another.

I doubt not but you ſee plainly, by this Time, that, had I accepted of the proffered Dignity, I ſhould have given Occaſion to them that delight in Calumny, to have reported, how falſly ſoever, that the Electors were byaſſed in their Choice. But now, there is no Room for any ſuch Accuſation: I have effectually ſtopped their Mouths, ſo that they cannot ſo much as open their Lips on this Account.

You have heard how laviſh Men would have been of their Cenſures at firſt upon the Election; but you are not to think that Evil would have ſtopped there: For, when once I had entered upon the Performance of that ſacred Adminiſtration, new

Accuſa-

Accuſations would have ſtarted every Day, from which my Electors would never have been able to have defended themſelves, let me have behaved myſelf ever ſo unblameably; though I doubt not but, for want of more Years and Experience, I ſhould neceſſarily have made many falſe Steps: But as now I have freed them from theſe Reflections, ſo then I ſhould have expoſed them to innumerable Reproaches.

For what is there which they would not have ſaid on this Occaſion? That they had committed things of ſuch a wonderful and high Nature to fooliſh Boys; that the Flock of God was depraved and corrupted; and that Chriſtianity itſelf was made a mere Game, and rendered ridiculous to the World.

But

But now, by my Management, the Mouth of all Wickedneſs ſhall be ſtopped. For, if any one ſhould object theſe things againſt *you*, he would ſoon be convinced, by your Behaviour, that Wiſdom is not always to be judged of by Mens Years: That as an old Man is not to be admitted to the miniſterial Office merely on account of his grey Hairs, ſo neither is a young Man to be rejected and refuſed merely for Want of them; except he be, indeed, a Novice, one lately planted and inſtructed in the Chriſtian Faith. And, truly, there is a wide Difference between theſe two.

The End of the SECOND BOOK.

BOOK

BOOK THE THIRD.

CHAPTER I.

AS for the Slight which I am ſaid to have put upon thoſe who would have honoured me with the ſacred Office; as if I had had a Deſign to affront them by withdrawing myſelf from it; I have ſpoken to theſe things, and told you what I have to ſay for myſelf. It remains that I ſhow you, in the next Place, that I did not do this, as ſome object, out of a proud Spirit. And this I am now to make clear to you.

Suppoſe, then, that the Command of an Army, or the Government of a

Kingdom, had been offered me: Had I acted in that Manner, as I have done in this (*i. e.* had I refused and fled from it), would any one have suspected or accused me of Pride in so doing? Nay, would they not rather have thought me a Fool, or mad? And when the holy Priesthood is offered me, which is as much higher than a Kingdom, as the Spirit is more excellent than the Flesh, will any one say, that I overlooked it through Disdain and Contempt? I think I need not insist on the Absurdity of this, nor show how inconsistent with good Sense it is, that they, who refuse Preferments of a less Degree, should be censured as Madmen, while they, who do the same thing in Honours of a much more excellent Nature, should, nevertheless, be taxed, not

with

with Madneſs, but with Inſolence and Pride. This is as if you ſhould ſay, that he who refuſes to be an Herdſman, doth not do it becauſe he thinks himſelf above that Command, but becauſe he is plainly diſtracted, and out of his Wits: Whereas he that refuſes to be Monarch of the whole World, or Captain-General of all the Armies in it, doth it, not becauſe he is out of his Senſes, but becauſe he is puffed up with Pride.

But theſe things are by no means conſiſtent. Nor, indeed, do the Cenſures of thoſe who thus judge fall harder on *me*, than on *themſelves*: For, truly, the very Suppoſition, that it is poſſible for Men to deſpiſe the Dignity of the Prieſthood, is an Argument againſt thoſe very Perſons who make uſe of it,

that they have a low Notion of that ſacred Office: For, did they not look upon it as a mean thing, and of little Eſteem or Conſideration, they would not have been ſo forward to ſuſpect, that I had ſhunned it through Pride and Contempt.

And why hath no one ever yet had Impudence enough to ſuſpect the ſame thing concerning the Dignity of Angels; and aſſert, that Fleſh and Blood might obtain the Honour of the angelical Nature, were it not for their Pride and Contempt of it? The Reaſon is, becauſe we have high Thoughts and Apprehenſions of thoſe heavenly Orders, inſomuch, that we are perſuaded it is not poſſible for Man to conceive a higher created Dignity than that. So that, upon the Whole, they who reproach me with Pride,

and

and a Contempt of the ſacred Function, do much more juſtly deſerve that Accuſation: For, moſt certainly, they had never ſuſpected any ſuch thing of others, had they not firſt of all had mean and deſpicable Notions of it themſelves.

CHAP. II.

NEITHER are they leſs inconſiſtent in their Objections, who accuſe me, in this Matter, of Ambition and Vain-glory. Nor, indeed, do I ſee how they could have brought a more effectual Argument to clear me of this Accuſation, than this, by which they would pretend to fix it on me: For, had I been influenced by ſuch a Spirit, ſurely I ſhould rather have accepted of the Prieſthood, than have ſhunned and

fled from it. And the Reaſon is obvious; becauſe I ſhould thereby have been advanced to a very honourable and high Station. For what could have been more honourable, than for one of my unpractiſed Years, who had ſo lately retired from ſecular Affairs, to obtain, on a ſudden, ſuch a general Regard and Eſteem, as to be preferred before others, who had ſpent their whole Lives in Studies of a ſpiritual Nature? For me, I ſay, to have carried the Election againſt ſuch Perſons, and to have had a ſuperior Number of Votes on my Side, this, as it would have raiſed in all Men an Opinion of ſome great and admirable Qualities in me, ſo it would have rendered me venerable and conſpicuous in their Eyes: Whereas now, there are hardly any of the Church, except a few particular

cular Perſons, to whom I am known ſo much as by Name. Nor are there many who know that I refuſed that Dignity, nor have all of them a perfect Certainty of it; but ſome, it is likely, think I was not elected at all, or that I loſt the Election through Inſufficiency; but not in the leaſt that I fled from it of my own Accord.

BASIL.

But they, that know the Truth of the Matter, will ſtand amazed at you.

CHAP. III.

CHRYSOSTOM.

THESE, it ſeems, are the Perſons who, you ſay, accuſe me of Pride and Vain-glory in this Matter.

But, here, give me Leave to aſk, From which of the two is it that I am to hope for Praiſe? From the Multitude? but they neither know me, nor what I have done. From a few Perſons? but then, alſo, the Matter falls out wrong; for the Reaſon of your coming hither to talk with me on this Subject, was, that you might be informed how you ſhould apologize for me againſt their Accuſations.

But why ſhould I enter into a nice Diſquiſition of this? For let it be granted, that the thing was notorious to all, yet that would be no Reaſon why they ſhould condemn me of Pride and Vain-glory. Have but a little Patience, and you ſhall ſee the Truth of what I ſay, in a clear Light: And, beſides, I ſhall ſhow you, that not only they that dare

dare to judge ſo raſhly of me (if any ſuch there are, which yet I am loth to believe), but they alſo who ſuſpect the ſame of others, are thereby liable to no ſmall Peril.

CHAP. IV.

FOR, truly, the Prieſthood, though it be adminiſtered upon Earth, is, nevertheleſs, to be placed in the Rank of heavenly Functions, and that with the greateſt Reaſon: Becauſe no mortal Man, no Angel, or Archangel, or any other created Power, but the Holy Ghoſt himſelf, hath eſtabliſhed this ſacred Order, and hath given Men Reaſon to believe, that, even whilſt they are in the Fleſh, they perform the Miniſtration of Angels. He, therefore, that celebrates the holy Myſteries, ought

ought to be pure, as though he were even now ſtanding in Heaven, in the midſt of thoſe celeſtial Powers.

Venerable and tremendous were the *Moſaic* Inſtitutions, before the Times of Grace; ſuch as, the little Bells, the Pomegranates, the Stones on the Breaſt-plate and on the Ephod, the Mitre, the Bonnet, the Robe, the golden Plate, the Holy of Holies, and that awful Silence which overſpread the ſacred Place *.

But, if we enquire into the Miniſtrations under the Goſpel, we ſhall find thoſe venerable and tremendous Inſtitutions to be as nothing, in compariſon of theſe: So true is that which the holy Apoſtle † hath ſaid of the Law, That *even that which was made glorious had no Glory, in*

* *Exod.* xxviii. † 2 *Cor.* iii. 10.

this

this Reſpect, by reaſon of the Glory that excelleth.

For, when you ſee our Lord ſacrificed, and lying in open View; when you ſee the Prieſt ſtanding by the Sacrifice, and repeating over it the Prayer of Conſecration; when you ſee the Communicants tinged and reddened, as it were, with that precious Blood; can you yet imagine yourſelf to ſtand upon Earth, and to be amongſt Men? Or, will you not rather be, in a manner, caught up into Heaven, and, forgetting that you are cloathed with a Body of Fleſh, contemplate celeſtial Things, with a naked Soul, and a pure Mind? O Miracle of Wonders! O the Goodneſs of God to Men! He that ſitteth with the Father, high over all, is, at that Time, touched by the Hands of Men, and

gives

gives himſelf to thoſe, who are willing to embrace and receive him; and this they all then plainly ſee by the Eyes of Faith. And now give me Leave to aſk, Do theſe look like things fit to be deſpiſed? Or, are they ſuch mean Adminiſtrations, that any one ſhall think himſelf above them? If it be poſſible to ſuppoſe this, I will, by another Miracle, farther ſhow you the Excellence of this ſacred Performance.

Imagine, then, that you ſee *Elias* * ſurrounded on all Sides with a vaſt Multitude, the Sacrifice lying ready on the twelve Stones, the People obſerving a profound Silence, and the Prophet alone offering up his Prayers; and, immediately after, a Flame of Fire falling from Heaven, and conſuming the Sacrifice.

* 1 *Kings* xviii.

Theſe

Theſe things are, indeed, grand and wonderful.

But now turn away your Eyes, and fix them on the Conſecration of our ſacred Myſteries, where you will not only ſee things wonderful, but things that ſurpaſs all Admiration: For here the Prieſt brings not Fire from Heaven, but the Holy Spirit; and he offers a long Supplication, not that a Torch let down from above may conſume the Gifts, lying in open View; but that Grace, deſcending on the Sacrifice, may thereby inflame the Souls of all that are preſent, and make them brighter than Silver purified in the Fire. And is it poſſible that any one, except, indeed, he be out of his Senſes, ſhould deſpiſe this moſt tremendous Myſtery? Or, are you ignorant that the Soul of Man could never bear

this

this Fire of the Sacrifice, but would be entirely consumed thereby, were it not mightily sustained by the Grace of God?

CHAP. V.

FOR, let a Man but consider, how great a thing it is for a Mortal, cloathed with Flesh and Blood, to be able to draw near to that blessed and immortal Nature, and he will soon be convinced with how great Honour the Grace of the Holy Spirit hath dignified the Priesthood; by means of which, even these things are performed, and other Functions little inferior to them, which concern our Dignity and Salvation.

The Dispensation of heavenly things is committed to those that dwell on

Earth, and make their Abode in this World; and they have thereby received a Power which God hath not thought fit to entruſt even to Angels or Archangels: For it was not to them that he ſaid *, *Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven.*

Temporal Princes, indeed, have a Power of binding Men; but that Power reaches no farther than the Body: But this Bond enchains the very Soul; it reaches from Earth to Heaven; inſomuch, that what the Prieſts do below, is ratified by God above, and the Lord confirms the Sentence of his Servants. And what elſe is this, but a deputing to them all heavenly Power? For, ſaith he †,

* *Matt.* xviii. 18. † *John* xx. 23.

Whoſe-

Whoſoever Sins ye remit, they are remitted unto them; and whoſoever Sins ye retain, they are retained. What greater Authority is there than this? The Father hath committed all Judgment unto the Son, and the Son hath committed it to the Hands of his Prieſts. He hath preferred them to this high Dignity, as though they were already paſſed into Heaven, as though they were raiſed above human Nature, and ſet free from thoſe Paſſions and Affections which attend upon it.

If a King ſhould inveſt any one of his Subjects with a Power of impriſoning whom he pleaſed, and of releaſing them again; would not a Man thus honoured be looked upon by all with the higheſt Eſteem? And ſhall he, who hath received from God a Power as much beyond

this

this as Heaven is higher than the Earth, and the Soul more excellent than the Body; ſhall ſuch a one, I ſay, be thought to have received ſo ſmall and worthleſs a Gift, as to be able himſelf to overlook and deſpiſe it? Far be from us the Madneſs of ſuch a Thought! For it muſt be looked upon as downright Madneſs, to deſpiſe ſo great a Power, without which we cannot obtain Salvation, nor the good Promiſes of God.

For, if it be true, that *except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God* *: If it be true, that *except* we *eat the Fleſh of our* Lord, *and drink his Blood* †, we are caſt out from eternal Life: And laſtly, if theſe holy Miniſtrations are performed by no other Hands but thoſe

* *John* iii. 5. † *Ibid.* vi. 53.

conſecrated ones of the Prieſt, how can it be, that, without their Means, Men ſhould eſcape the Flames of Hell, or obtain thoſe Rewards which are reſerved in Heaven?

For theſe are they, theſe, I ſay, are the Perſons to whom our ſpiritual Birth is committed, and that Regeneration, which is effected by Baptiſm. By their Means it is, that we put on Chriſt, are united to the Son of God, and made Members of that bleſſed Head: And, for this Reaſon, as they ought to be more venerable in our Eyes than Kings and Princes, ſo we ſhould honour them with a greater Reſpect than we pay even to our natural Parents: For *they* have begotten us of Blood, and of the Will of the Fleſh; but *theſe* are Authors to us of a divine Birth, of that bleſſed Regeneration,

of

of true Liberty, and the Adoption of Grace.

CHAP. VI.

THE *Jewiſh* Prieſts * had Power to cleanſe the Leproſy of the Body; or rather not to cleanſe it at all, but only to pronounce when the Lepers were clean: And yet you cannot be ignorant what great Struggles and Contentions there were for that Dignity. But Chriſtian Prieſts have received Power, not to cleanſe the Leproſy of the Body, but the Uncleanneſs of the Soul; not only to judge when we are clean, but, indeed, to put away our Uncleanneſs from us: So that they who deſpiſe them, are much wickeder, and worthy of

* *Lev.* xiii. 3.

greater Punishment, than *Dathan* and his Associates *: For these having the Priesthood in Admiration, as was plain from their ambitious Attempts, endeavoured to usurp a Dignity which did not belong to them: But the others, though the Excellency and Honour of the Priesthood be increased, presume, in a quite contrary Way, to commit a much greater Sin: For to aspire to an undue Honour, is not so great a Crime, as to hold it in Contempt; and there is as much Difference between this Sin and that, as between Admiration and Contempt. Who, therefore, can have so wretched a Soul, as to despise so excellent a thing? I think, I may say, no Man can be so wicked, but he who is agitated by the Furies.

* *Numb.* xvi.

But

But to return from this Digreſſion.

God hath given his Prieſts a greater Power, not only of puniſhing, but of doing Good, than he hath given to our Parents by Nature, between whom and his Prieſts there is as much Difference, as between this Life and that which is to come. Our Parents begot us into this preſent Life; but they beget us into Life eternal. The former cannot deliver us from the Death of the Body, no, nor repell any approaching Diſeaſe: But the latter have often ſaved ſick Souls, which were going to Deſtruction; and this not by Doctrine and Inſtruction alone, but alſo by the Help of their Prayers. For not only when they regenerate us by Baptiſm, but afterwards too they have a Power of remitting Sins.

Is any ſick among you? ſays the Apoſtle *, *let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl, in the Name of the Lord: And the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed Sins, they ſhall be forgiven him.*

Beſides, our natural Parents, if any of their Children offend the ſupreme Powers, cannot help them: But thoſe of the ſacerdotal Order, though they cannot reconcile Kings and Princes to us, yet they often propitiate God, when he is angry with us.

Will any one, after all this, offer to arraign me of Pride and Arrogance in this Matter? I think not: For, ſurely, what I have ſaid

* *James* v. 14.

will

will fill the Minds of thoſe that hear it with ſuch a religious Awe, that they will no longer accuſe thoſe of Arrogance, who fly from this ſacred Office, but thoſe who, without any Call, thruſt themſelves forward, and ambitiouſly endeavour to poſſeſs themſelves of it. For if they who are entruſted with the Magiſtracy of Cities, unleſs they are Men of Wiſdom and Conduct, bring Ruin and Confuſion, both upon the Places they govern and upon themſelves too; how much greater Need have they of good perſonal Abilities, and of Aſſiſtance from above, to preſerve themſelves free from Fault, whoſe Lot and Office it is to beautify and adorn the Bride of Chriſt?

CHAP. VII.

NO one hath loved Chriſt more, or manifeſted a greater Affection for him, than St. *Paul*; nor hath any one been vouchſafed larger Meaſures of Divine Grace, than that holy Man: And yet, notwithſtanding all theſe Privileges, he was in the utmoſt Fear and Concern, when he conſidered his own high Office, and what a Charge was committed to him. *I fear* (ſaith he *), *leſt by any means, as the Serpent beguiled* Eve *through his Subtlety, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt:* And, in another Place †, *I was with you in Fear, and in much Trembling.* Theſe are the Words of him who *was*

* 2 *Cor.* xi. 3. † 1 *Cor.* ii. 3.

caught

caught up into the third Heaven *; of him to whom God communicated unſpeakable Myſteries; of him who died daily; and laſtly, of him who refuſed to uſe that Power which was given him by Chriſt, leſt thereby he ſhould be an Offence to thoſe that believed.

But now, let us conſider if he, who was ſo tranſcendently good as even to go beyond what Chriſt had enjoined, not ſeeking his own Advantage, but the Benefit of his Flock; I ſay, if ſo excellent a Perſon as St. *Paul* was under ſuch Fear and Terror, when he reflected on the Greatneſs of his Function, what ſhall we do, who generally purſue our own Profit, and are ſo far from exceeding the Commands of Chriſt, that, for the moſt part, we tranſ-

* 2 *Cor.* xii.

greſs

greſs them. *Who is weak* (ſaith this holy Apoſtle *), *and I am not weak? Who is offended, and I burn not?* Such an one a Prieſt ought to be; or rather, not ſuch an one only: For theſe are ſmall things, they are nothing to what I am going to ſay. Would you know what that is? Hear him ſpeaking himſelf. *I could wiſh* (ſaith he †) *that myſelf were accurſed from Chriſt, for my Brethren, my Kinſmen according to the Fleſh.* Now, if one that can utter ſuch Words, and hath his Heart enlarged and carried out with ſuch a Wiſh as this, if ſuch an excellent Perſon ſhould fly from the ſacerdotal Charge, he would be worthy of Blame: But, on the other hand, if he is as great a Stranger to this Virtue as I am, moſt certainly he is to be condemned, not

* 2 *Cor.* xi. 29. † *Rom.* ix. 3.

when

when he refuſes this Function, but when he accepts of it: For ſo in an Election to ſome high military Poſt, if they who diſpoſe of it, ſhould offer to ſome mean Artificer the Charge and Management of the Army, ſure none would commend the Wretch, if he ſhould readily accept it, and not do every thing in his Power to refuſe and avoid it.

If, indeed, merely to be called a Paſtor, and to undertake the Office at all Hazards, were ſufficient, and there were no Danger in ſo doing; if this, I ſay, were the Caſe, let who will accuſe me of Vain-glory in refuſing it: But if, on the contrary, the Adminiſtration of this high Function requires much human Wiſdom, and no leſs a Portion of Divine Grace; if Uprightneſs of Manners, and Purity of Life, is

needful hereunto, and a larger Share of Virtue than Men are commonly endued with; if this is plainly the Caſe, pardon me if I was unwilling to plunge myſelf into Deſtruction. For thus, if the Maſter of a Ship of great Burden, full of Men, and rich Lading, ſhould command me to pilot the Veſſel croſs a dangerous Sea, I would poſitively refuſe it: And if any one ſhould aſk me, Why? my Anſwer would be, Leſt I ſhould ſink her.

CHAP. VIII.

BUT now, if, in the Judgment of all Mankind, they are free from Blame, who uſe much Caution and Circumſpection where their worldly Wealth, or their temporal Life, only is in Danger, how hard

is

is it to accuſe, and find Fault with, thoſe who do the ſame thing in Matters of a much higher Nature, in which, if they ſhould miſcarry, they fall not into the deep Ocean, but into the bottomleſs Abyſs; they ſuffer not that Death which ſeparates the Soul from the Body, but that which ſends both Soul and Body into everlaſting Puniſhment. And can you be angry, that I would not raſhly precipitate myſelf into ſuch apparent Ruin? I beg you, I beſeech you, that you would not: For, indeed, I am not a Stranger to my own Soul; I well know how weak and infirm it is; and I know alſo the Greatneſs of that Office, how full of Difficulty it is, and that thoſe Storms, which make the Sea rage and foam, are nothing in compariſon

pariſon of thoſe which beat upon the Soul of a Biſhop.

CHAP. IX.

FOR here, in the firſt Place, that moſt formidable Rock, the Rock of Vain-glory, preſents itſelf; much more dangerous than thoſe which the Poets feigned to be the Reſidence of the *Sirens*: For thoſe, many have avoided, and ſailed ſafely by; but this is ſo dangerous, that I myſelf can hardly keep clear of it, and can hardly avoid being ſwallowed up in that Gulph, though I am not driven into it by any Neceſſity. How much more, had I been promoted to this high Dignity? which very thing would have been a ſort of tying my Hands behind me, and a delivering me up to be

every

every Day worried and torn by thoſe wild Beaſts, which inhabit that Rock. Would you know what they are? Anger, Deſpondency, Envy, Contention, Calumnies, Accuſations, Lying, Hypocriſy, Snares, ill Wiſhes againſt thoſe that have done us no Wrong; a being pleaſed at the Indecencies which others are guilty of, in the Courſe of their Miniſtration; and a being grieved when they perform the holy Offices well: An immoderate Love of Praiſe; a Deſire of Honour, which exceedingly captivates the Heart of Man: Smooth Doctrines; baſe Flatteries; unſeemly Fawnings; a Contempt of the Poor; a ſervile Obſequiouſneſs to the Rich; a beſtowing of Honours inconſiderately, to the Hurt both of the Givers and Receivers: A ſlaviſh Fear, fit only for

the

the worſt of Wretches; a Want of Freedom of Speech; much Humility in Appearance, but in Reality none at all: A great Backwardneſs to reprove and rebuke, unleſs it be thoſe that are poor, and of the meaner Sort, and there they (*viz.* Biſhops) are commonly immoderate, and beyond all Reaſon; but towards thoſe Sinners that are Men of Power and high Station, they are dumb, and not able to open their Lips.

Theſe, and many more of the ſame Sort, are the wild Beaſts which the Rock of Vain-glory nouriſhes, by which whoever is once ſeized, is neceſſarily drawn into ſo abſolute a Slavery, that, for the ſake of gratifying certain Women, he finds himſelf obliged, many Times, to do thoſe things which are not fit ſo much as to be named: For the Ladies of this

Age,

Age, though the divine Law hath forbid them to meddle with the public Adminiſtration of holy Services, do yet violently intrude themſelves into them; and what they cannot do by themſelves, and in their own Perſons, they do by the Procurement of others; nay, they take upon them to ſuch a Degree, as to advance whom they pleaſe to the epiſcopal Dignity, and remove whom they pleaſe from it; and, in ſhort, according to the old Proverb, turn all things upſide-down. And thus Men, that are in their own Rank inferior, rule thoſe that are ſuperior; and would to God it were Men only! but this is alſo done by thoſe to whom it is not permitted *to teach* *: But why do I ſay to teach? when it is notorious, that

* 1 *Tim.* ii. 12.

St. *Paul* * hath forbid them even *to ſpeak in the Church.* And yet I myſelf have heard it ſaid, that bleſſed Apoſtle hath given them ſo great a Liberty, as to rebuke even Biſhops themſelves, and that too with ſharper and more bitter Words than an angry Maſter would uſe towards his perverſe Servant. But let not any one think that this is a general Fault, and that all Biſhops are guilty of this Miſbehaviour: God be thanked, there are many that have eſcaped theſe Snares, and that too in greater Numbers than thoſe that have fallen into them.

CHAP. X.

NOR, indeed, can I lay the Blame of all theſe Evils on the Prieſthood itſelf: I ſhould act a

* 1 *Cor.* xiv. 34.

very

very mad Part, if I ſhould do ſo. Shall we blame the Sword, for thoſe Murders which are committed? or the Vine, for Drunkenneſs? or Strength, for thoſe Violences which are offered? or Courage, for the Raſhneſs of ſome Mens Conduct? No: But they are to be blamed who abuſe thoſe Gifts of God; and all that are in their right Senſes will certainly think them that do ſo, worthy not only of Blame, but of Puniſhment.

Nay, the Prieſthood hath abundantly more Reaſon to expoſtulate warmly with us, who do ſo ill perform its ſacred Functions. Nor, indeed, is that holy Office to be accounted the Cauſe of thoſe Evils, which I have already mentioned, but we ourſelves, who have done our Part too much to defile and

profane it, by committing the Adminiſtration of it promiſcuouſly to all Sorts of Men, who readily take upon them that holy Function, never conſidering their own Abilities, or having any Regard to the Weight and Dignity of what they undertake: And ſo, when they proceed to the Execution of it, being loſt and bewildered in the Darkneſs of their own Ignorance, they become the Cauſe of infinite Misfortunes to the People that are committed to their Care. And, I aſſure you, this very thing had like to have been my own Caſe, if God, in great Mercy to his Church, and to my Soul, had not ſpeedily reſcued me from ſo imminent a Danger.

And here I would aſk, From whence, think you, do thoſe manifold Diſorders ariſe, which we ſo frequently

frequently ſee in the Church? I will be bold to ſay, that they flow from no other Fountain than this, *viz.* that there is no due Care taken in chuſing proper Perſons to be Biſhops and Governors of the Flock; but People are put into that high Charge lightly, and inconſiderately. The Head, moſt certainly, ought to be ſound and good; how elſe ſhall it be able to diſperſe thoſe noxious Vapours, which aſcend thither from other Parts of the Body? If it cannot do this, if that principal Part be weak and infirm, and not of Strength ſufficient to repell thoſe unwholeſome Fumes, the Conſequence muſt be, that the Head itſelf will every Day grow weaker and worſe, and, together with itſelf, deſtroy alſo the reſt of the Body. And that there might not, at this Time, be

an Inſtance of this in me, it hath pleaſed God to continue me in that inferior Rank and Order, which he at firſt allotted me.

For, indeed, my Friend, there are many other Excellences, beſides thoſe which have been already mentioned, which a Biſhop ought to be endued with, and which I myſelf am deſtitute of; this eſpecially, that he ought to have no Deſire for that high Station. For whoever aſpires to this Dignity with Paſſion and Vehemence, will not ſtop there, when he hath attained it, but his Ambition will increaſe with his Preferment; and, being thus ſtrongly carried away with the Violence thereof, he will ſcruple nothing, though never ſo vile and baſe, no, nor large pecuniary Expences, to eſtabliſh himſelf in the Honour he hath

hath obtained. Nay, ſo wrathfully have ſome Men contended for the epiſcopal Chair, that they have filled the very Churches with Blood and Slaughter, and the Cities with Ruin and Deſolation. But this I ſhall not now inſiſt on, leſt what I ſay ſhould ſeem to ſome Perſons incredible, and beyond Belief.

In the mean Time, I am perſuaded, that Men ought to have ſo profound a Reverence and Regard for the Weight of this high Function, as to refuſe it at firſt, and draw back from it; and if it happens that they are elected to it afterwards, and, after their Election, are ſo unhappy as to fall into the Commiſſion of any ſuch Sin as deſerves Deprivation, they ſhould not wait for that Sentence from Men, but voluntarily, and of their own

Accord, diveſt themſelves of that Dignity. For thus may ſuch an Offender reaſonably hope to obtain Mercy at the Hand of God: Whereas he that retains it beyond what is meet, not only renders himſelf unworthy of Pardon, but alſo farther irritates the divine Diſpleaſure, by adding to his firſt Offence a ſecond of a more heinous Nature.

But ſuch Conſtancy of Mind is very rarely, if ever, to be met with; and, in Truth, to affect and aſpire ambitiouſly to this Honour, is a very peſtilent and pernicious Diſeaſe: Nor doth this Aſſertion claſh at all with the Doctrine of St. *Paul*, when he ſaith *, *If a Man deſire the Office of a Biſhop, he deſireth a good Work:* For I do not ſpeak of the epiſcopal Office, but of the

* 1 *Tim.* iii. 1.

Power

Power and Authority; and it is the Desire of this that I affirm to be so dangerous.

CHAP. XI.

THIS Desire, I say, ought carefully to be rooted out of the Soul; nor should a Man suffer it to fasten upon him at first; that so he may be perfectly at Liberty to perform all the Duties of his Place with Freedom and Boldness. For he that is not ambitious of being exalted to that Height of Power, will no more be afraid of being deposed from it; and he that is free from the Fear of that, will execute all the Parts of his Office with such a Liberty as becomes a Christian: Whereas they that live under the Fear and Dread of being turned out

of

of their Dignity, do really undergo a moſt diſagreeable Servitude, attended with many Evils, and often find themſelves under an unhappy Neceſſity of offending both God and Man.

The Soul, therefore, ought by no means to be thus affected: But as we ſee valiant Soldiers fight courageouſly, and fall bravely in the Field of Battle; ſo ought they that undertake this ſacred Adminiſtration to be firmly reſolved and prepared, not only to perform the ſeveral Parts of their Office, but to quit it alſo, if Need be, as becomes Chriſtians; remembering, that to be depoſed for doing one's Duty, is an honourable Circumſtance, and is attended with a Reward in no-wiſe inferior to the Dignity itſelf. And, whenever any Perſon is a Sufferer in

this Manner, and upon this Account, becauſe he will not ſubmit to any thing unbecoming and unworthy of his epiſcopal Character, he thereby brings upon his Depoſers a double Puniſhment; but to himſelf he procures a double Reward: For, *Bleſſed are ye*, ſaith our Lord *, *when Men ſhall revile you, and perſecute you, and ſhall ſay all manner of Evil againſt you, falſely, for my Sake. Rejoice, and be exceeding glad, for great is your Reward in Heaven.* This Bleſſing certainly belongs to them that are deprived by their Collegues, through Envy, or to gain the Favour of others, upon ſome private Pique, or any other unjuſt Motive; for, as for thoſe that are Sufferers in this Manner from their Enemies, I think there is no Need

* *Matt.* v. 11.

to

to ſhow what Gainers they are by it, nor how greatly the Wickedneſs of others contributes to their Advantage.

Upon the Whole, then, Men ought to look well about them on all Sides, and ſearch diligently, that no Spark of this ambitious Deſire lie ſmothered up ſecretly in the Soul: For it is an amiable thing, if even thoſe who, from the firſt, try to purge their Hearts from this Diſeaſe, ſhall be able to avoid it, after they are advanced to this Dignity: But if any one, before he is thus advanced, nouriſhes within his Breaſt this fierce and outrageous Beaſt, it is not poſſible to ſay into what a Depth of Deſtruction ſuch a one precipitates himſelf, after he hath obtained what he aſpired to. Nor may I conceal my own Weakneſs in this

this Reſpect; for, indeed, this Diſtemper of the Mind is what I am too much afflicted with myſelf. And think not that, by a pretended Modeſty, I would belye myſelf, to raiſe your Opinion of me, when I affirm, that I am too ſubject to this pernicious Deſire; and that this very thing, among ſeveral others, terrified me, and made me reſolve to fly from the epiſcopal Order. For, as in Caſes of perſonal Fondneſs, the nearer we are to thoſe we love, ſo much the ſtronger and more vehement our Paſſion is; but when we are at a Diſtance, the Ardour of our Deſire abates, and grows cool by Degrees; juſt thus it fares with thoſe that are fond of this ſacred Dignity: Set them but near it, and their Deſires rage, and become intolerable; whereas, if once they find them-

themſelves out of Hopes of it, their Expectation, and their Deſire, vaniſh together. This, therefore, is a good Excuſe for my Behaviour in this Affair, and a ſufficient Reaſon, if I had no other, to keep me at a Diſtance from this honourable Office.

CHAP. XII.

BESIDES what I have already ſaid, I will now lay before you another thing, which is no leſs an Impediment to me in this Matter. If you aſk, What that is? I anſwer, It is this; *A Biſhop muſt be ſober, and of good Behaviour*; he muſt alſo *be vigilant* *, and have his Eyes always about him; as one who lives not for himſelf only, but for all the People. But now, I, on the con-

* 1 *Tim.* iii. 2.

trary,

trary, am ſluggiſh and remiſs, and ſcarce able to *work out my own Salvation.* And this you yourſelf cannot but confeſs, though, through the Greatneſs of your Friendſhip towards me, you endeavour to hide my Faults.

Nor need you mention the bodily Exerciſes of Faſting and Watching, of lying upon the cold Ground, and other corporal Severities: For you cannot be ignorant how very ſhort I fall of theſe things; which though I performed never ſo exactly, yet, even then, they would not be of Service to me, towards the happy Adminiſtration of this high Office, while this Indolence, like a dead Weight, lay upon me. Theſe bodily Auſterities, it is true, may be of no ſmall Uſe to a Man, that is cloyſtered up in his Cell, and hath none

to

to take Care of, but himſelf alone; but, to one that muſt divide himſelf among ſuch a Multitude, and appropriate his particular Cares to every particular Perſon under his Charge, theſe things will be of little Advantage; they will contribute little to the Proficiency of his Flock, unleſs he have withal a well tempered and active Spirit.

CHAP. XIII.

NOR let it be Matter of Wonder to you, if, together with this Firmneſs and Patience, I require yet a farther Proof of Fortitude in a Biſhop. For, truly, to contemn good Fare, and eaſy Lodging, is no ſuch difficult Taſk: We ſee many do it, eſpecially thoſe of the ruſtic Sort, that are brought up, from their Youth,

Youth, to a hardy Way of Living; and, beſides this, how many more are there, who, either by their natural Conſtitution, or by long Uſe and Cuſtom, render thoſe Severities eaſy and familiar to them. But, to bear Injury and Wrong, inſolent Words and biting Scoffs, thrown out from our Inferiors, ſometimes lightly, and in Jeſt, at other Times purpoſely, and in Earneſt; to be loaded with groundleſs Complaints and unjuſt Accuſations, as well by thoſe of the firſt Rank, as by thoſe of the meaner and baſer Sort; to bear theſe Tryals, I ſay, with Temper, is not in the Power of many; but it is an Excellence, which only a very few can arrive at. Nay, one may ſee many Inſtances of Perſons who have Reſolution enough to undergo bodily Hardſhips, who, when

they come to experience these latter Sort of Tryals, can preserve no tolerable Decency, but, as if their Senses were lost, they become fiercer and more furious than any wild Beast: And such as these ought by no means to be admitted to the episcopal Office.

It is not necessary for the Welfare of the Church, that a Bishop should be eminent for his Abstinence, or other bodily Mortifications; nor, if he is not, will it be of any Disservice to it. But intemperate Passion, and extravagant Anger, in a Person of that sacred Character, are attended with the worst Consequences, both to himself, and to all about him. Besides, God hath threatened no Punishment to those who neglect the former; but to them that are guilty of the latter, that is, to them

who

who are *angry without a Cauſe* *, *Hell*, and the *Flames* of it, are menaced and denounced. As, therefore, the vain-glorious Man, by being promoted to a Poſt of Honour, hath ſo much the more Fuel added to his Fire; juſt ſo it fares with a Man, who (having no Power to bridle his Paſſion while he lived by himſelf, and was converſant with very few), when he comes out into the World, and hath the Management of a great Multitude committed to him, like a wild Beaſt provoked and baited on all Sides, grows outrageous; and ſo becomes the Author of much Diſquiet to himſelf, and of many Inconveniences to his People.

* *Matt.* v. 22.

CHAP. XIV.

FOR nothing ſo clouds and diſturbs the Clearneſs and Perſpicuity of the Mind, as inordinate and exceſſive Tranſports of Anger, by which even wiſe Men have been deſtroyed: For, when that Paſſion is predominant, the Eye of the Underſtanding is like one fighting in the Dark, not able to diſtinguiſh between Friends and Foes, between Men of Quality and the baſer Sort; but uſes all alike: And ſo obſtinately is the Man bent upon purſuing the Heat of his Paſſion, that, though he ſuffer never ſo much for it himſelf, he will chearfully undergo it, rather than not gratify his preſent evil Pleaſure: For, indeed, there is a certain Sort of Pleaſure in the Ragings of Anger, which,

which, where it hath the Aſcendant, tyrannizes, and puts the whole Frame of the Soul into the utmoſt Diſorder, beyond the Power of any other Paſſion. For this often drives Men to Acts of Arrogance and groundleſs Hatreds; it is continually finding out imaginary Affronts, and cauſes Men both to ſpeak and to do many things of an offenſive Nature. And thus the Soul is hurried away by the irreſiſtible Force of this Paſſion; and not having where to fix itſelf, knows not how to withſtand the Violence and Impetuoſity of it.

BASIL.

I can bear this Diſſimulation of yours no longer: For who is there that knows not how far you are from being attached to this Vice?

CHRYSOSTOM.

And why, then, my good Friend, would you bring me near this Fire, and rouſe that wild Beaſt, which, at preſent, lies dormant within me? or, can you be ignorant, that, if I have hitherto eſcaped this Vice, it hath not been through any natural Excellence of my own, but becauſe I courted a ſolitary Life?

For, indeed, it is well, if a Perſon, who is of a warm Temper, can avoid thoſe Tumours of Soul, though he live, as it were, by himſelf, and converſe only with two or three particular Friends: But it will be much more difficult to do it, if once he falls into that Depth of Cares and Diſtractions which I mentioned juſt now; and, when this happens, he not only runs himſelf upon the Precipice of Deſtruction,

but

but he involves many others in the ſame Ruin, by exaſperating their Minds, and rendering them leſs inclined to the good-natured Offices of Humanity and Moderation.

For it is natural for thoſe of the meaner Sort, to obſerve the Manners and Behaviour of their Superiors, and to imitate and copy after them, as from an Original. How then ſhall he pretend to ſuppreſs thoſe Swellings and Inflammations in others, who is ſo liable to them himſelf? or what Subjects will be diſpoſed to practiſe Meekneſs and Moderation towards one another, when they ſee their Prince given up to Anger and Paſſion? And, beſides, there is no Poſſibility of concealing the Vices of a Biſhop: The very Slips and Frailties of a Perſon of ſo conſpicuous a

Character, will appear and be manifeſt in full View.

The Weakneſs and Unſkilfulneſs of a Combatant may be undiſcovered, while he ſtays at home, and hath no Antagoniſt to engage with; but when he comes out into the Field, it is impoſſible to conceal his Impotence: It will preſently appear what he is. Thus the Retirement of thoſe that lead a private and inactive Life is, as it were, a Veil to cover their Defects; but when once they come forth into the World, and are forced to throw aſide that Veil, the inward Paſſions and Diſpoſitions of their Mind become, in a manner, naked, and expoſed to public View, by their outward Actions and Diſorders. As, therefore, a right ordering of their Lives would be of

ſingular

ſingular Uſe to others, by ſtirring them up to imitate ſo good an Example; ſo, on the other hand, their Vices render thoſe, who obſerve them, ſo much the more indiſpoſed to the Practice of Virtue, and more ſluggiſh and unapt for the Performance of things excellent and praiſe-worthy.

The Soul of a Biſhop, therefore, ought, by all means, to ſhine out ſo beautiful and illuſtrious with the Beams of Virtue and Goodneſs, as at once to delight the Eye and affect the Heart of the Spectators: For the Vices of private Perſons, committed ſecretly, and (as it were) in the Dark, bring Ruin only upon the Actors themſelves; whereas the Vices of thoſe, that are Men of Eminence and high Station, bring univerſal Detriment to all; making thoſe

thoſe that are negligent of a good Life, much more ſo; and provoking thoſe that have a Concern for their Souls, to ſpiritual Pride, and to an over-weaning Opinion of themſelves. Moreover, the Miſcarriages of the vulgar Sort, though they are public, give no mortal Wound to Religion; but if *they* ſin, who are exalted to this high Station, not only they themſelves are conſpicuous to all, but the Errors which they are guilty of, though ſmall in Compariſon, appear of a larger Size to the Eye of the World: And the Reaſon of this is, becauſe the World commonly forms its Judgment, in Caſes of this Nature, not from the Heinouſneſs of the Sin itſelf which is committed, but from the Dignity of the Perſon, who commits it.

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A Biſhop, therefore, ought to be armed on all Sides with Vigilance and Sobriety, as with a Coat of Mail, and to look carefully about him, leſt the Enemy, ſpying any Advantage, any Place naked and unguarded, ſhould fix there a deadly Wound: For, indeed, a Perſon of that ſacred Character is ſurrounded, on all Sides, by thoſe that are prepared to wound and ſupplant him; not only open and avowed Enemies, but even by thoſe who profeſs a Friendſhip for him.

For this Reaſon, they that are choſen to be Biſhops, ought to have Souls as invulnerable, as, by the Gift of God, the Bodies of thoſe Saints were, which *were caſt into the burning fiery Furnace* *: For the Fuel of that Fire, which feeds upon

* *Dan.* iii.

their

their Souls, is not Wood, Pitch, and Tow, or other ſuch Combuſtibles, but ſomething of a more pernicious and deſtructive Nature: Nor, indeed, is the Fire itſelf a material and ſenſible Fire, but that moſt devouring one of Envy, encircling the Soul, flaming forth on all Sides, and penetrating more exquiſitely into their Lives, than the *Babyloniſh* Fire did into the Bodies of thoſe holy Men; in which, if it find never ſo little Stubble (never ſo few Vices), it immediately catches hold of it, and not only ſets the vitiated and rotten Part in a Flame, but leaves the reſt of the Building, though brighter than the Sun before, all over darkened, and ſullied with Smoke. For, as long as the Life and Actions of a Biſhop are uniform, and of a-piece, he is Proof againſt all the Aſſaults

of

of his Enemies; but, when once he makes a falſe Step (which muſt ſometimes happen, as he is but a Man, and conſequently ſubject to human Frailties), all his former Virtues will not be able to ſecure him from the evil Tongues of his Accuſers; but this ſingle Miſcarriage will caſt a Cloud over the reſt of his Excellences. Nor will the Generality of Men judge favourably of a Biſhop, or conſider him as a Man cloathed with the ſame Nature as themſelves; but cenſure him as if he were an Angel, exalted above human Infirmities. Thus the Subjects of a Tyrant, as long as he is eſtabliſhed in his Power, fear and flatter him, becauſe they are not able to dethrone him; but, when once his Affairs are unproſperous, they, who, juſt before, were his obſe-

obſequious Friends, laying aſide all their pretended Reſpect, become his utter Enemies, and, marking his Weakneſs, depoſe his Perſon, and diſſolve his Government; juſt thus it often fares with a Biſhop: They, who but a little while ago, when he was in full Power, paid him all Reverence and Eſteem, if once they have the ſlighteſt Occaſion againſt him, uſe all the Arts they can to deprive him of his Office, by depoſing him, not as a Tyrant only, but as ſomething worſe: And as a Tyrant hath the greateſt Dread and Apprehenſion of his own Guards; ſo a Biſhop fears thoſe chiefly of the ſacerdotal Order, which are neareſt to him: For theſe are moſt apt to covet his Dignity, and theſe are beſt acquainted with his Faults and Failings; for, being near his Perſon, if

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any ſuch thing happens, they firſt of all perceive it; and ſo it is in their Power, with the greateſt Eaſe, to miſrepreſent him, and to be credited; to undermine and ſupplant him, whom they thus calumniate, by aggravating and magnifying his Faults. And thus the Saying of the Apoſtle * is quite inverted; *If one Member ſuffer, the other Members will* rejoice; *and if one Member be honoured, the other Members* ſuffer: Unleſs, indeed, by his ſingular Piety and Virtue, he is able to keep his Ground, and ſtand firm againſt all the Attacks of his Enemies.

And now, my Friend, give me Leave to aſk, Would you have been willing to thruſt me into ſo dangerous an Employment? or, can you think my Soul endued with Forti-

* 1 *Cor.* xii. 26.

tude

tude ſufficient for Tryals of ſo various and different a Nature? If you think it is, tell me who hath thus informed you? If, indeed, God hath, by any divine Revelation, made it known to you, do but demonſtrate the Truth of it, and I will believe you; but if not, if in this Matter you depend upon human Opinion only, ceaſe any longer to be thus impoſed upon: For, as to my own Virtues and Abilities, I myſelf am certainly the beſt Judge, and ought to be believed before others: *For what Man knoweth the things of a Man, ſave the Spirit of a Man which is in him* *?

And, truly, by this Time, I think, it muſt ſufficiently appear, how much I ſhould have expoſed both myſelf and my Electors, had I ſubmitted to

* 1 *Cor.* ii. 11.

the Choice, and taken this ſacred Office upon me, from which I muſt afterwards have retired with Diſcredit, and returned very diſadvantageouſly to my private Station. If this is not clear from what I have ſaid already, yet it may be farther proved from hence, that not Envy only, but that which is worſe than Envy, I mean an ambitious Deſire of obtaining that ſacred Dignity, oftentimes arms a great many Perſons againſt him, who is in Poſſeſſion of it: And, as Children, that have a covetous Eye upon their Father's Eſtate, think it long till he dies, and leaves it to them; ſo ſome of theſe, when they ſee a Biſhop likely to enjoy his Honour a great while, becauſe it is not lawful to kill him, they haſten, by all the Arts they can, to depoſe him;

all desiring to be chosen in his Room, and every one of them expecting, that the Dignity should fall to his Share.

CHAP. XV.

SHALL I lay before you another Conflict, which a Bishop must struggle through, attended with a thousand Dangers? Go then, and cast your Eye upon the public Solemnities, especially those at which ecclesiastical Preferments are usually conferred, and there you will see a Bishop's good Name loaded with as many Accusations as there are Electors, who are, for the most part, divided into many different Factions. Nay, you shall see the utmost Dissention among the the College of Presbyters themselves, who can neither agree with one another, nor with him

who is elected Biſhop, but ſtand apart every one by himſelf, one being for this Man, another for that. The Cauſe of which Diſagreement ariſes from hence, that, in thoſe Elections, they do not all fix their Eyes on that one and the ſame thing, on which alone they ought to fix them, I mean, the Virtues and Excellences of the Mind, but Men are preferred on other Conſiderations: One Man, becauſe he is of a noble Extraction; another, becauſe he is wealthy, and will not need to be maintained out of the Revenues of the Church; a third is voted for, becauſe he is a Convert, and is come over from our Enemies; a fourth, becauſe he is an Acquaintance, and a familiar Friend; one is to be preferred, becauſe he is a Relation; another, becauſe he hath a ſmooth Tongue, and can

flatter well: But, all this while, no one conſiders the Sufficiency of the Perſon for whom he votes, nor makes any Tryal of the Qualifications of his Soul.

Now, I am ſo far from thinking theſe Cauſes ſufficient for the Approbation of a Biſhop, that, if any Perſon was propoſed, whoſe Life was known to be good (which is, indeed, a principal Circumſtance, and what ought to weigh very much in this Caſe), I ſhould not dare, even upon this Account, to chuſe him immediately, unleſs, beſides the Clearneſs of his Life, he had alſo a large Share of Prudence and Diſcretion. For, indeed, I myſelf have known many who have been cloiſtered in a Monaſtery, and there exerciſed themſelves with Mortifications, who, as long as they lived thus retired,

and

and took Care of what concerned their own Souls only, were acceptable to God, and made every Day no inconſiderable Proficiency in the Knowledge of the true Chriſtian Philoſophy; which very Perſons, when once they came out into the World, and were obliged to rectify the Errors of a rude Multitude, ſome, from the very firſt, have given out, as unequal to ſo great a Work; others, being conſtrained to abide it, have caſt away their former Exactneſs of Life, by which they have been great Loſers themſelves, without bringing any Advantage thereby to others.

Nay, ſuppoſe a Man ſhould ſpend his whole Life in the loweſt Order of the Miniſtry, and grow old in the Service of the Church, though I ſhould reverence ſuch a one for his

Age, yet would I not therefore raiſe him to the epiſcopal Throne; becauſe he might, however advanced in Years, be altogether unfit for that high Charge. Nor do I ſpeak this out of any Diſreſpect to grey Hairs, or as if I would exclude all monaſtical Perſons from this ſpiritual Command (for I muſt own that ſuch Men have been ſometimes ſeen to make a ſhining Figure in the epiſcopal Chair), but I do it to ſhow, that if neither Piety, nor Length of Years, can of themſelves qualify Perſons for the worthy diſcharging the Office of a Biſhop, much leſs can any of thoſe Reaſons which I mentioned juſt now.

Nay, many are choſen to this high Dignity upon more abſurd Pretences than theſe: Some, leſt they ſhould go over to a contrary Party; others,

for

for the ſake of their malicious and wicked Temper, leſt, being neglected and paſſed by, they ſhould, in Revenge, create great Miſchiefs, and many Evils, in the Church.

But can any thing be more unjuſt than this? that Men, full of all Perverſeneſs and Wickedneſs, ſhould be honoured on the Account of that, for which they ought to be puniſhed; and aſcend to the epiſcopal Dignity for the Sake of thoſe Vices, for which they deſerve to be excommunicated, and expelled the Church.

When things of ſuch a tremendous and holy Nature are given up by us, to be thus outraged by vile and wicked Men, tell me, ſhall we yet ſeek for the Cauſe of God's Indignation againſt us? And is it not the ready Way to fill the Church with Heats and Tumults, for ſome

Men to be advanced to Dignities which belong not to them, and for others to have the Administration of those holy Offices committed to them, which are far beyond their Capacity and Abilities? Formerly I remember I was wont to expose the Princes of this World, who, in filling their Posts of Honour, had no Regard to the Virtues and Excellences of the Mind, but preferred Men, because they were rich, or advanced in Years, or of noble Dignity: But since I have heard, that this unreasonable Practice is introduced even into the Church, I cease any longer to think so severely of the other. For what Wonder is it, if worldly Men, who desire to be popular, and will do any thing for Money, fall into those Errors, which even they, that pretend to be free from

from theſe Vices, are, upon the whole, no leſs ſubject to; and they too, Men that are concerned for things of a holy and heavenly Nature, for which, nevertheleſs, they have no greater Regard, than for a few ſordid Acres; but chuſe vile Perſons to preſide over thoſe ſacred Adminiſtrations, and to have the Charge of Mens Souls; things, for the Sake of which the only begotten Son of God was contented to diveſt himſelf of his Glory, *to be made Man, to take upon him the Form of a Servant, to be ſpit upon, and buffeted* *; nay, to ſuffer a moſt ignominious Death in the Fleſh.

Nor do they ſtop here, but go on to commit even greater Abſurdities than theſe: For they not only admit Men to the epiſcopal Dignity,

* *Phil.* ii. 7.

who

who are utterly unworthy of it; but thoſe who are worthy of it, they reject. And thus, as if it was not enough to undermine the Church on one Side, or as if the Crimes, which I mentioned before, were not ſufficient to kindle the Divine Diſpleaſure, they farther exaſperate it, by adding others of a no leſs heinous Nature: For, indeed, I think it as heinous, to reject thoſe from the epiſcopal Office that are fit for it, as to chuſe thoſe into it that are not; by both which, the Flock of Chriſt is equally deprived of that Conſolation and Refreſhment, which it ſtands in need of, and which it ought to have.

Do not theſe Impieties deſerve ten thouſand Thunderbolts? Are they not worthy of a worſe and more terrible Hell, than even that

which

which God hath threatened? And yet he bears with all theſe enormous Provocations, *having no Pleaſure in the Death of the Wicked, but that he ſhould turn from his Ways, and live* *. O immenſe Goodneſs! O aſtoniſhing Mercy, never to be ſufficiently admired by us! Chriſtians themſelves deſtroy the Flock of Chriſt worſe than Heathens and Infidels; and yet he ceaſes not to be good and gracious, and calls us to Repentance. Glory be to thee, O Lord; Glory be to thee! How unfathomable is thy Goodneſs! How inexhauſtible the Treaſures of thy Patience! Perſons of a mean and obſcure Character, who, through the means of thy holy Name, are exalted on high, and become honourable and conſpicuous, abuſe

* *Ezek.* xxxiii. 11.

that

that very Dignity, to the Diſhonour of him who raiſed them to it; daring, with a moſt conſummate Impudence, to commit Outrages on holy things; caſting out, and rejecting from eccleſiaſtical Preferments, Men of Probity and Conſcience, that Men of diſſolute and licentious Manners may purſue their wicked Courſes without Controul, and live themſelves as they pleaſe, in all poſſible Eaſe and Security.

If you enquire into the Cauſes of this Evil, you will find them pretty near of kin to thoſe which I mentioned before, and that Envy is the Root and Parent of them. The Pretences, however, are different. One Man muſt be rejected, becauſe he is young; another, becauſe he is too honeſt to flatter; a third, becauſe he hath offended ſome

par-

particular Perſon; a fourth, leſt ſuch a one ſhould take it ill, if his Friend, whom he hath recommended, ſhould be refuſed, and this Man choſen: This Man, becauſe he is generous and good-natured; that, becauſe he is a ſharp Reprover, and terrible to Sinners; and another, for ſome other Cauſe: For they never want Pretences, when they have Occaſion to make uſe of them. Nay, when they can find nothing elſe to allege againſt a Man, even his Wealth is made an Objection; and, moreover, that he ought not to be preferred to that Dignity at once, but leiſurely, and by Degrees: With many other ſuch Pretences, which they can find out as they pleaſe.

And now I would gladly aſk, What muſt a Biſhop do, who hath ſo many contrary Winds blowing at once

once upon him? How can he ſtand firm againſt the Violence of ſo many Waves, or repell the Force of all theſe Shocks? If, in the Management of this Affair, he reſolves to act on juſt and reaſonable Grounds, all theſe Men become at once Enemies to him, and to thoſe whom he admits; doing every thing they can to croſs and oppoſe him; exciting Cries and Tumults every Day againſt him, and caſting out a thouſand Scoffs on thoſe whom he chuſes, till they either get theſe ejected, or introduce their own Candidates. So that the Caſe of a Biſhop, in this Reſpect, is very like that of the Captain of a Ship, who hath Pirates aboard him, that are perpetually practiſing againſt himſelf, the Mariners, and the reſt of the Crew.

But,

But, on the other hand, if he prefers the pleaſing of them to his own Salvation, by admitting thoſe to the ſacred Order, whom he ought, by all means, to reject, then will he have God for his Enemy, inſtead of them; than which, nothing can be more pernicious and deſtructive: And beſides, the Difficulty of his dealing with them will be increaſed, while, by their mutually helping each other, and by his Complyance, and yielding to them, they make their Party ſo much the ſtronger. For, as when violent Winds blow contrary one to the other, the Sea, which was ſmooth and quiet before, rages on a ſudden, and runs mountain-high, to the great Peril of all that ſail upon it; juſt ſo the Peace of the Church is confounded and diſturbed, by the

Admiſ-

Admiſſion of wicked Men to the Government of it.

CHAP. XVI.

HERE, therefore, ſtop a while, and conſider what Sort of a Man he ought to be, who muſt oppoſe himſelf to ſo great a Tempeſt, who muſt regulate, and put in order, ſo many things, which obſtruct and hinder the public Good. He muſt be venerable without Pride; awful, and yet courteous; fit to command, and yet full of Condeſcenſion. He muſt be a Man of Integrity, and yet obſequious; humble, but not ſervile; reſolute, but not moroſe; that he may be able to withſtand all theſe Attempts, and, with much Authority, admit to the ſacred Order that Perſon who is fit for it, though

though all ſhould oppoſe it; and, with the ſame Authority, reject him that is unfit, though all ſhould conſpire to bring him in: To keep his Eye fixed ſteadily on the Intereſt and Advantage of the Church; and to do nothing through Prejudice or Affection.

Tell me now, do I not ſeem, after all this, juſtly to have refuſed the Adminiſtration of this Function? If not, I have many things more yet to offer; let me only beſpeak your Patience for a Friend, that loves you cordially, and deſires chiefly to ſtand clear in your Thoughts. Nor will what I have to urge be uſeful only by way of Apology in my own Caſe, but it may be of farther Service; it may contribute in no ſmall Degree to the Well-performance of the Function itſelf. For it is neceſſary

for him who designs to enter upon this Course of Life, first to examine and consider all things well, before he takes in hand those sacred Ministrations. If you ask, What Advantage he will reap from thence? I answer, This, at least, if none other, that whenever, at any Time, any of these Difficulties befall him, he may not be a Stranger to them, but be prepared, and well instructed how to encounter them wisely.

And now, which shall I first treat of, the Management of the poor Widows *, or the Superintendency of the religious Virgins, or those Difficulties which arise to a Bishop from judicial Proceedings? For, indeed, a particular Care attends every one of these Duties, and a Fear superior to that.

* 1 *Tim.* v. 16.

To

To begin, then, with that which ſeems eaſier and lighter than the reſt, I mean, the Management of the poor Widows: This appears, at firſt View, to bring little other Care along with it, than that of laying out the Church's Money; but, in Truth, it is quite otherwiſe. For, as often as any are to be choſen into that Society, much Diligence is neceſſary, to make Enquiry into the Characters of them; the chuſing of ſuch Perſons, without due Care, having been the Cauſe of infinite Miſchiefs: For by ſuch Perſons Families have been corrupted, Marriages diſſolved, and they have often given themſelves up to Stealing, and other diſorderly and ſhameful Practices.

Now, that ſuch as theſe ſhould be maintained by the Church's

Money, beſides that it deſerves to be puniſhed by God, and condemned by Man, tends alſo to diſcourage and ſtop the Hands of well-diſpoſed Perſons. For who would be pleaſed to ſee thoſe Benefactions, which were deſigned for the Honour of Chriſt, conſumed in maintaining People, who are a conſtant Reproach and Diſhonour to his holy Name? There ought, therefore, to be diligent Enquiry made, not only to keep off all ſuch as I have mentioned already, but others alſo, who, being able to maintain themſelves, ought not to devour the things which were deſigned for the Suſtenance of thoſe who are not able. Nor is this the only Inſtance where Circumſpection is requiſite: After the beſt Search and Examination, there is ſtill no leſs Care neceſſary,

that

that the Fountain of Charity flow freely to them, and that their Allowances be not wanting, nor fall ſhort: For, indeed, involuntary Poverty is an inſatiable Evil, thankleſs, and full of Murmur; and there is Need of no ſmall Share of Prudence and Diligence to ſtop their Mouths, and take away from them all Occaſion of Complaint.

Now, there are many who think, that if a Man be but generous, he is forthwith qualified for this Province; but I cannot think that this Greatneſs of Mind is of itſelf ſufficient: Though, I muſt own, a Perſon in that Office ought eſpecially to be endued with this Excellence (for without it he would be a Deſtroyer, rather than a Ruler, and a Wolf, inſtead of a Shepherd): But, beſides this, there is another Virtue requiſite,

I mean, Patience, that Cauſe of much Good to Man; which is, as it were, a Port, in which the Soul is kept ſafe from Storms and Tempeſts. For, indeed, that Claſs of Women, either on account of their Poverty, their Years, or their natural Inclination (to ſpeak the moſt favourably), aſſume an immoderate Liberty of being importunately clamorous, and of complaining without Cauſe: Thoſe things, which ſhould be the Subject of their Gratitude, they make Matter of Lamentation; and inſtead of being thankful for what they have, they find Fault with it.

All theſe things a Biſhop muſt bear manfully, and not be provoked, either by their unſeaſonable Impertinence, or their unreaſonable Querulouſneſs. And, truly, the unhappy Condition of thoſe poor Creatures

ought

ought rather to move his Pity than his Anger. It would be cruel and inhuman, in the laſt Degree, to inſult their Calamity, and to increaſe the Miſeries of their Poverty, by adding thereto Scorn and Reproach. For this Reaſon, conſidering the Covetouſneſs and Pride of Mankind, and the Nature and Force of Poverty, how apt it is to overwhelm the moſt generous Soul, and to tempt Perſons to make importunate Requeſts, even to a Degree of Impudence, to the end, that, by ſuch reſtleſs Sollicitations, he, who ought to relieve the Poor, ſhould not be exaſperated, and made an Enemy, a very wiſe Man inſtructs him to be good-natured, and eaſy of Acceſs to ſuch Petitioners, ſaying *, *Let it not grieve thee to bow down*

* *Eccluſ* iv. 8.

thine Ear to the Poor, and give him a friendly Answer with Meekness. And so, passing from the Importunate (and a modest Suppliant can offend no one), he applies himself to him who is able to bear his Infirmities, and exhorts him, before he gives an Alms, to raise the poor Man's Spirits with kind Looks, and good Words *. For though a Man doth not with-hold his Alms, yet if he is injurious with his Tongue, loading the Poor with many Reproaches, and showing himself highly enraged against them, he is so far from lessening the Grievance of their Poverty by what he gives them, that he aggravates their Misery, by the Bitterness of his Language.

* *Ecclus* xviii. 19.

And,

And, no doubt, it is a double Misfortune to ſuch unhappy Perſons, firſt, that they are conſtrained to be clamorous and preſſing, through the pinching Neceſſity of Hunger; and next, that being driven to theſe Straits, they are reproached for it: For while, to prevent ſtarving, they are forced to beg, and in begging are obliged to put on a bold Face, and, for ſo doing, are contumelioufly uſed, how can it be, but that a various and diſmal Scene of Sadneſs and Deſpondency muſt overwhelm the Soul?

He, therefore, that hath the Care of the Poor, ought to have a good Share of Patience towards them; not only not to add Sorrow to Sorrow, by any Peeviſhneſs of his own; but alſo, by his courteous Behaviour, to ſoften and alleviate thoſe Troubles which

which encumber them from other Hands: For as he that receiveth an Alms loſes all Senſe of the Benefit of it, when it comes to him ſoured with Taunts and Reproaches; ſo when a ſeaſonable Relief is attended with Words of Conſolation, the Heart of the poor Man is highly rejoiced; and the kind Way of beſtowing ſuch a Charity makes the Charity itſelf doubly welcome. Nor do I ſay theſe things of myſelf, but from the Authority of that wiſe Man, whoſe Words I juſt now quoted; *My Son*, ſaith he *, *blemiſh not thy good Deeds, neither uſe uncomfortable Words, when thou giveſt any thing. Shall not the Dew aſſwage the Heat? So is a Word better than a Gift. Lo! is not a*

* *Eccluſ* xviii. 15, 16, 17.

Word

Word better than a Gift? but both are with a gracious Man.

And, as it is requiſite, that he who hath the Government of the Poor ſhould be gentle and patient, ſo it is no leſs neceſſary that he be a wiſe Manager alſo, and a good Oeconomiſt; the Want of which would be as detrimental to their Affairs, as the Want of the other. An Inſtance of which we had not long ago, in one who, being entruſted with the Adminiſtration of this Office, amaſſed a conſiderable Sum; which, it is true, he did not ſquander upon himſelf; nor did he apply it, except a very little, to the Uſe of the Poor; but hid it in the Earth, till troubleſome Times coming on, he delivered it all up into the Hands of the Enemies. There is need of much Prudence, therefore, and Foreſight, that the

the Collections for the Poor neither exceed nor fall ſhort, but that all Contributions be ſpeedily diſtributed as Occaſion requires, and that the Treaſures of the Church be laid up in the charitable Diſpoſitions of the People.

The Entertaining of Strangers, and the taking Care of the Sick, is another Article which requires great Expence, and no leſs Diligence and Prudence from thoſe whoſe Province it is. The Sums of Money laid out on this Occaſion are by no means inferior, nay often much greater, than thoſe already mentioned: And, for this Cauſe, the Perſon, whoſe Buſineſs it is to furniſh thoſe Supplies, muſt do it with much Warineſs and Circumſpection, that, by his good Management, he may encourage Perſons of Subſtance to contribute

tribute the more chearfully thereto; leſt otherwiſe, while he ſpares no Coſt for the Refreſhment of the Sick, he may offend thoſe who are at the Charge of it. This alſo, I mean the Attendance on thoſe that are ſick, is a Circumſtance which requires a good Share of Patience and Application: For Perſons in that Condition are commonly very difficult, and hard to be pleaſed; and, unleſs they are attended with much Care and Diligence, every ſmall Neglect will give them great Perplexity and Vexation.

CHAP. XVII.

NEXT, as for what relates to the Government of the Virgins, the Fear and Concern for them are as much greater than thoſe for the

the Widows, as the Gift which they poſſeſs is more precious, and their State and Society more honourable: And eſpecially, becauſe it is not long ſince many diſorderly and vicious Women were found to have intermixed in the Company of thoſe conſecrated Perſons, to the great Grief of all good Men: And as it is by no means the ſame thing, whether it be a Woman of good Birth who tranſgreſſes, or her Maid-ſervant, no leſs Difference is there between the Faults of a Virgin and a Widow: For, as for this latter Sort, if they are given to idle Talk, to reproachful Words, or to Flattery; if they are impudent, Gadders abroad, and fond of ſhowing themſelves at all public Places; it is not to be wondered at, nor is it greatly regarded: But the holy Virgin, who

hath raiſed her Thoughts to things of a higher and more excellent Nature; ſhe that follows earneſtly after that Wiſdom which is from above; ſhe that hath engaged herſelf to lead the Life of Angels here on Earth, and, in the midſt of Fleſh and Blood, to imitate the Sanctity of thoſe incorporeal Beings, ſhe, I ſay, ought by no means to indulge herſelf in any of theſe things. Particularly, ſhe ſhould avoid all frequent and unneceſſary rambling abroad, all vain and fooliſh Diſcourſe, and the very Names of Flattery or Reviling ſhould not be ſo much as known to her. And, for this Cauſe, there ſhould be the ſtricter Watch, and a greater Guard, kept over ſuch Perſons. For that wicked Spirit, who is a profeſſed Enemy to their Holineſs, is always

at

at hand, laying Snares for them, into which if any of them fall, he is forthwith ready to devour them. Men alſo are, on all Sides, watching to betray their Innocence; and, what is yet more, they have the Exorbitances of their own corrupt Nature to deal with. So that the holy Virgin hath a double Enemy to arm herſelf againſt, him who attacks her from without, and him who tempts her from within.

He, therefore, that hath the Care of theſe Virgins, cannot but be in conſtant Fear, Danger, and Trouble, leſt, by ſome Misfortune (which God forbid), any of his Pupils ſhould miſcarry. For, if *the Father waketh for the Daughter, when no one knoweth, and the Care for her taketh away Sleep: If he is in Concern for her, leſt ſhe ſhould*

paſs

paſs away the Flower of her Age; or leſt being barren, ſhe ſhould be hated of her Huſband *: How muſt he be concerned, who, though he hath none of theſe things to fear, hath, nevertheleſs, others of a much more weighty and important Nature? For, in this Caſe, not the Contempt of the Huſband is to be dreaded, but the Contempt of Chriſt himſelf; nor doth Unfruitfulneſs here terminate in Reproaches, but in the Ruin and Deſtruction of the Soul. For thus our Saviour declares †, *Every Tree which bringeth not forth good Fruit is hewn down, and caſt into the Fire.*

Nay more, if any one of theſe incurs the Diſpleaſure of Chriſt, her heavenly Spouſe, ſhe will not be at Liberty to take a Bill of Divorce,

* *Eccluſ* xlii. 9. † *Matt.* iii. 10.

and go her way; but the Conſequence of that Hatred will be infinitely worſe, even the ſuffering of everlaſting Puniſhment.

Beſides, the natural Father hath many Advantages of keeping his Daughter within Bounds: Her Mother, her Nurſe, the Multitude of Servants, and the Security of the Houſe, do all contribute to render this no difficult Matter for him: Neither is ſhe permitted to reſort often to the Markets; nor, when ſhe doth, is ſhe under any Neceſſity of expoſing herſelf there to the public View, ſince, if ſhe deſires to be concealed, ſhe can go out in the Duſk of the Evening, which will hide her in its Shade almoſt as well as the Walls of her Houſe: Beſides, ſhe is not liable to Law-ſuits, and conſequently under

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no Obligation of preſenting herſelf in open Court: Moreover, ſhe is free from the Care of providing for a Family, and from the Attacks of injurious Perſons; ſo that nothing of this Kind lays any Conſtraint upon her of appearing in public. In all Caſes, her Father is her Guard and Protector; and ſhe hath only this one Care incumbent on her, not to ſay or do any thing unworthy of or unbecoming the Character of a Virgin.

But now, in the Caſe of the holy Virgins, and their ſpiritual Father, there are many things which render it very difficult, if not impoſſible, for him to keep a ſtrict Watch over them. For he cannot have them at home with him, under his own Eye; ſuch a Cohabitation would neither be decent nor ſafe: And, though

there were no real Hurt in it, but they did, on both Sides, preſerve their Sanctity untouched, yet would they be accountable for the Scandal they gave, no leſs than if they had been actually faulty towards one another. Such a Cohabitation, therefore, being impracticable, it muſt of Conſequence be ſo much the harder for a Biſhop, to find out and obſerve the ſeveral Inclinations and Diſpoſitions of thoſe Virgins, to correct the Diſorders of ſome, to exerciſe and improve the Virtues of others, and to diſcover the Haunts of thoſe that are addicted to ramble abroad. There is eſpecially one Circumſtance which hinders a Biſhop from examining nicely into the Behaviour of ſuch Perſons; and that is, where the Virgin is poor, and at her own Diſpoſal. For there

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ſhe is under a Neceſſity of providing for herſelf; from whence ariſe many Occaſions and Pretences, if ſhe is ſo diſpoſed, of rambling abroad: And he that will oblige ſuch a one to live always retired, muſt firſt remove all thoſe Pretences, by furniſhing her with a Competency of all Neceſſaries, and a Servant to attend her on all Occaſions: Farther, ſhe muſt be reſtrained from Funerals and Night-watchings; for, at ſuch holy Solemnities, the Enemy is at hand, and that ſubtle Serpent knows how to take Occaſion, even from the Exerciſe of good Duties, to inſinuate his Poiſon. A Virgin, therefore, ſhould be, as it were, immured and environed on all Sides, and very rarely go from home, and then only on the moſt urgent and indiſpenſible Occaſions.

If any one object here, What hath a Biſhop to do with theſe things? let ſuch an Objector know, that the Care of theſe holy Virgins Behaviour is incumbent on him, and their Slips and Miſconduct will reflect on him. For which Reaſon, it is certainly much better for a Biſhop to perform this Miniſtration himſelf, in his own Perſon, and ſo to ſtand clear from that Blame which he muſt otherwiſe neceſſarily incur for the Faults of others, than, by leaving the Performance thereof to other Hands, to be under fearful Apprehenſions of giving an Account for their Miſcarriages alſo. Beſides, he that executes this Function himſelf, will paſs through all Difficulties with the greater Eaſe; whereas he who is obliged to make uſe of others in this Matter, beſides the Trouble of

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perſuading them to this Miniſtration, meets alſo with much Perplexity and Vexation from thoſe who will not fail to oppoſe and contradict his Determinations; which the Reſt that he obtains from the Non-performance of his Office in his own Perſon, will by no means countervail. In ſhort, it is impoſſible for me to recount all thoſe Cares which attend a Biſhop, in his Government of thoſe holy Virgins; ſince even the Enrollment of them into the ſacred Catalogue, is a Work of no inconſiderable Fatigue to him, whoſe proper Office and Buſineſs it is.

CHAP. XVIII.

JUDICIAL Cauſes are another thing which occaſion great Odium to a Biſhop, to whoſe De-

ciſion they are referred; in deciding which, he often meets with more Buſineſs, and greater Perplexity, than even temporal Judges. To find out on which Side the Right lies, is hard; but to give an unbyaſſed Sentence when it is found out, is harder ſtill. Nor is this a Matter of Labour and Difficulty alone, but it is attended with much Danger alſo, as appears from the Behaviour of ſome weak Perſons, who being in Trouble, and not having any to undertake their Cauſe, have immediately made Shipwreck of their Faith. For it is the Way of ſome People, when they are injured, to bear as ſtrong Reſentment againſt thoſe who do not take their Part, as againſt the Perſons themſelves who do them wrong: Nor will they make any Allowances for

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the Perplexity of Buſineſs, for the Iniquity of the Times, for the Mediocrity of the epiſcopal Power in theſe Matters, nor for any other thing whatſoever; but are implacable Judges in their own Caſe, thinking their Deliverance from thoſe Evils which they feel a ſufficient Apology and Excuſe. And he who is not able to procure this for them, though he have ever ſo many Reaſons to urge in his own Behalf, will be ſure not to eſcape the Severity of their Laſh.

And here, ſince I have mentioned this Subject of Patronage, I will proceed to ſhow you another thing, which often becomes the Occaſion of much Blame, and many Complaints, to a Biſhop. For, unleſs he is every Day more conſtant in viſiting his People, than thoſe whoſe

whoſe only Employment is walking about, even from hence will ariſe unſpeakable Offence: For not the Sick only expect to be attended by him, but thoſe alſo that are well; and this not out of any religious Principle, but merely for State, and to have Reſpect ſhown them. And if, at any Time, it happens that, for the common Good and Intereſt of the Church, he is more frequent than uſual in his Viſits to ſome one of the wealthier and greater Sort, preſently he is accuſed of Flattery and artful Addreſs.

But why do I ſpeak of theſe Caſes of Patronage and Viſiting? ſince, even from bare Salutations and common Civilities, ſuch Imputations are thrown on a Biſhop, as are enough to overwhelm his Mind, and ſink him with Deſpondency. Nay, even

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his very Looks will be cenſured, and his moſt inoffenſive Actions, which are done innocently, and without Deſign, are nicely ſcanned and examined into: His Voice, and the Manner of his Speech; his Look, and the Air of his Countenance; nay, his very Smiles, and the Degrees of his Mirth. *How profuſely*, they cry, *he laughed with ſuch a one! how kindly he looked upon him, and ſpoke to him with all the Frankneſs imaginable; but me he ſlighted and neglected.* And ſo, in a Room full of Company, unleſs he be particularly careful to obſerve every ſingle Perſon, and ſalute him diſtinctly, it is by many reſented, and deemed an Affront.

And who but a Man of a very ſteady and undaunted Spirit is ſufficient to maintain his Ground againſt

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ſo many Obſervers, and not to be at all accuſed by them, or being accuſed, to ſtand clear of the Accuſation? A Biſhop, indeed, ought to have no Accuſers; but, if that is not poſſible, the next thing deſireable is to be able to wipe off thoſe Calumnies which are caſt upon him: But, if it be a difficult thing to do this alſo, ſince ſome Men take a ſingular Pleaſure in raiſing vile Repreſentations out of nothing, the only thing that remains to be done in ſuch a Caſe, is to bear up manfully, and with a good Courage, as it were in Contempt and Defiance of ſuch Accuſations. For, truly, he that knows himſelf to be juſtly accuſed of any Crime, may, for that very Cauſe, the more eaſily bear with his Accuſer: For, having at the ſame Time a more

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ſevere Accuſer within himſelf, I mean, his own Conſcience; and being firſt of all taxed and condemned by that inward and moſt troubleſome Witneſs, he the more patiently endures the Blame of thoſe without, as the gentler and much more tolerable of the two.

But when an innocent Perſon is wrongfully accuſed, he is ſo much the ſooner tranſported with Anger, and is ſo much the more apt to fall into Deſpondency, unleſs he have firſt of all armed himſelf againſt theſe things, and is prepared to bear with Patience the Folly of others: For, indeed, it is hardly poſſible, I muſt repeat it, it is hardly poſſible for a Man, who is calumniated and falſely accuſed, not to be moved thereat, and expreſs ſome Reſent-

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ment at ſuch unjuſt and unreaſonable Uſage.

After all that hath been already ſaid, to what Purpoſe ſhould I yet farther add that Grief and Trouble of Mind which a Biſhop muſt undergo, when he is obliged to cut off any Offender from the Communion of the Church; the Effect of which, it were to be wiſhed went no farther than Grief, but it too often terminates in Deſtruction, and that no light one neither: For it is to be feared, leſt ſuch a Sinner, being ſometimes puniſhed in this Manner, beyond what is requiſite, ſhould fall into the Condition mentioned by St. *Paul* *, and *be ſwallowed up with overmuch Sorrow*. Great Care ſhould be taken, therefore, in this Matter,

* 2 *Cor.* ii. 7.

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leſt that, which was deſigned for the Sinner's Recovery and Advantage, become to him an Occaſion of falling into a deeper and more deplorable Condemnation.

No leſs Care ſhould be taken, on the other hand, that the Wounds of the Soul be not ſearched, without going to the Bottom of them; for the ſpiritual Surgeon, who manages the Soul in this Manner, muſt certainly partake of the Wrath due to thoſe Sins, which break out upon the Soul of the Sinner, after ſuch an imperfect Cure.

And how ſore muſt his Puniſhment be, who muſt be anſwerable not only for the Sins which he is guilty of himſelf, but for thoſe alſo which others commit? For, if we juſtly dread to give an Account for our

our own Sins, as being unable, in ſo doing, to eſcape the Pains of Hell, what muſt he expect, who muſt render an Account for ſuch Multitudes beſides himſelf? According to the Doctrine of St. *Paul* *, or rather of Chriſt ſpeaking in him; *Obey them that have the Rule over you, and ſubmit yourſelves; for they watch for your Souls, as they that muſt give Account.* Say now, doth the Terror of this Threatening appear inconſiderable? Certainly, it is beyond Expreſſion.

Conſider all theſe things, and they are undoubtedly ſufficient to convince even the moſt unbelieving and perverſe Spirit, that, in ſhunning the epiſcopal Order, I neither gratified my Pride or Vain-glory;

* *Heb.* xiii. 17.

but

but was induced to fly from it merely by the Apprehenſions of my own Inability, and the great Weight and Burden of the Office itſelf.

The End of the THIRD BOOK.

BOOK the FOURTH.

CHAPTER I.

MY Friend having heard this, after a little Pauſe, thus replied.

Basil.

If, indeed, you had ambitiouſly affected this ſacred Dignity, there had been ſome Foundation for this Fear: For he that, by aiming at it, confeſſes himſelf capable of ſo weighty an Adminiſtration, if he prove deficient therein, after it is committed to his Charge, hath no room to plead Inexperience in his Excuſe.

By his aſſuming the Office, he cuts himſelf off from this Pretence: Nor

Nor can he, who comes to it voluntarily, and with an aſpiring Mind, ſay in his own Behalf, "I have "ſinned in this Matter much againſt "my Will: I have loſt ſuch a Soul "altogether againſt my own Incli-"nations." For, in this Caſe, he that ſhall one Day judge ſuch a one, will ſay to him, "Why then, when "you was conſcious to yourſelf of "your own Inexperience, and that "you had not ſufficient Abilities "for the unblameable Adminiſtra-"tion of this Function, did you "thus preſume to undertake what "was ſo far above your Power? "Who obliged you to it? Did you "ſhun, and fly from it, and was you "drawn back again by Force?" But nothing of this Nature can be objected to you; you will have nothing

of this Kind to condemn yourſelf for; ſince it is notorious to all, that you have, in no Degree, ſollicited this Honour, but it was offered you by the Judgment and Determination of others. So that every thing which excludes thoſe preſumptuous Aſſumers of that high Office from all Excuſe and Pardon, might have ſerved to furniſh you abundantly with both.

I ſmiled a little at this, and, ſhaking my Head at the plain Simplicity of the Man, replied thus.

Chrysostom.

I could wiſh, indeed, that it were as you ſay, O thou beſt of Men! though not on my own Account, or that I might have an Opportunity of accepting that Office which I ſo lately fled from: For, if it were ſo, that I was to expect no Puniſhment, though

though I was careleſs and unſkilful in my Management of Chriſt's Flock, yet it would be worſe to me than all Puniſhment, to conſider how far my Adminiſtration of that excellent Office fell ſhort, and, indeed, was utterly unworthy of the Dignity of him who committed it to my Care.

For what Reaſon, then, do you think that I could wiſh you was not miſtaken in your Opinion of this Matter? Truly for the Sake of thoſe miſerable and unhappy Perſons (for ſuch I muſt call them), who have no Skill or Underſtanding for the due Diſcharge of this high Office (though you pretend never ſo often that they were forced to it, and therefore, that their Errors herein are Sins of Ignorance), I ſay, I could wiſh it for their Sakes, that ſo they might, by this means, eſcape that

unquenchable Fire, that utter Darkneſs, the never-dying Worm, the being cut in ſunder, and the having their Portion with Hypocrites and Unbelievers.

But what ſhall I ſay? It is not ſo; it is by no means ſo. And of this, if you pleaſe, I will give you a plain Proof, from the Caſe of a Kingdom, for which, however, God never expreſſed that Regard, which he hath for the Prieſthood.

Saul, for Inſtance, that Son of *Kiſh* *, was not ſtudiouſly ambitious of being a King. He was in Purſuit of his loſt Aſſes; and for thoſe only it was, that he came to enquire; though *Samuel*, indeed, gave him Tidings of the Kingdom. But neither even then did he haſten to obtain that high Dignity, though

* 1 *Sam.* ix.

pro-

promiſed it by the Mouth of a Prophet; but he ſhunned and declined it, ſaying, *Who am I? and what is my Father's Houſe?*

But now, give me Leave to aſk: When *Saul* afterwards abuſed that Power, with which he was inveſted by God, are thoſe Words of his ſufficient to ſkreen him from the Wrath of God, by whom he had been ſo highly exalted? Or, when *Samuel* reproved him for his Male-adminiſtration, had he any Room, by way of Excuſe, thus to reply to him: "What would you have? Did I "affect the Kingdom? Was I "eagerly deſirous of the regal "Power? No: It was my Deſire "to have kept myſelf in a private "Station. I had led a quiet and "inactive Life, had you not dragged "me out to this Dignity: In which

" humble State had I continued,
" I ſhould eaſily have avoided all
" theſe Miſdemeanors. Had I ſtill
" been one of the obſcure Multi-
" tude, I had not been ſent on this
" Expedition; nor had God com-
" mitted to my Management the
" War againſt the *Amalekites*; which
" had I not engaged in, I had never
" committed ſuch an Offence?"

But all theſe Pleas would have been inſufficient for his Excuſe: Nay, not only inſufficient, but dangerous; inaſmuch as they would have tended the more to excite God's Wrath againſt him. For, indeed, he that is advanced to any Office beyond his Merit, inſtead of making the Greatneſs of his Dignity an Excuſe for his Errors therein, ought to make God's eſpecial Favour towards him an Occaſion of greater

greater Improvement in Virtue: Whereas he that, from the Excellence of his Dignity, thinks himself so much the more at Liberty to sin, what does he thereby, but charge the Divine Benevolence as the Cause of his Wickedness? A Practice very common with those who give themselves up to an ungodly and sensual Life. But we, for our Part, ought by no means to be thus disposed, nor to fall into the same Madness with such Persons, but endeavour, at all Times, to have a due Government over those things, which proceed from ourselves, that we neither speak nor think dishonourably of God.

For (to leave the Case of a Kingdom, and proceed to that of the Priesthood, which is the more immediate Subject of our present Discourse) neither

neither did *Eli* aſpire to that high Office. Yet what Advantage was it to him, when he ſinned, in the ill Execution thereof? But why do I ſay aſpire? when, it is plain, he could not have avoided it, if he would: He was under a legal Neceſſity to accept it. For he was of the Tribe of *Levi*, and was, for that Reaſon, obliged to undertake that high Office, which deſcended to him from his Anceſtors. And, nevertheleſs, we find how ſeverely he was puniſhed for the inſolent Diſorders of his Sons. Nay, even *Aaron* himſelf, the firſt High-Prieſt of the *Jews*, concerning whom God ſpoke ſo many things to *Moſes*; becauſe, in the Buſineſs of the golden Calf, he alone could not withſtand the Madneſs of ſo great a Multitude, was very near periſhing by the

the Wrath of God *, had not his Brother interpoſed in his Behalf.

And here, ſince we have mentioned *Moſes*, it will not be improper to confirm the Truth of my Poſition, even from what happened to this great Man. For this excellent Perſon was ſo far from aſpiring to the Government of the *Jews*, that, when it was offered him, though God commanded him to accept of it †, he refuſed; inſomuch, that God was angry with him. And afterwards, when he had undertaken it, he would gladly have died, to have been diſcharged from it: *If thou deal thus with me* (ſaith he ‡), *kill me, I pray thee, out of hand.*

But what then? When he tranſgreſſed afterwards, at the Waters of

* *Exod.* xxxii. 10. † *Ibid.* iv. 53.
‡ *Numb.* xi. 15.

Strife,

Strife *, were these his repeated Denials sufficient to apologize for him, or prevail with God to pardon his Offence? If so, why did he fall short of the promised Land? Certainly for no other Reason but this: This was the Cause why that admirable Man missed of that Happiness which others enjoyed; and, after having endured so many Fatigues and Afflictions; after that unspeakable Wandering in the Wilderness; after so many Battles fought, and Victories obtained; he died at last without the promised Land, for which he had undergone so many Tryals; like a Pilot who, after having rode out many Storms at Sea, lives not to enjoy the Tranquillity of the Port.

* *Numb.* xx. 12.

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From hence, then, you ſee plainly, that not only they who aſpire to this Dignity, are deſtitute of all Excuſe for the Errors they commit in the Male-adminiſtration thereof, but even they alſo, who come to it by the Appointment of others. For, truly, if thoſe Perſons, that have been choſen to this high Office by God himſelf, though they have never ſo often refuſed it, have, nevertheleſs been ſeverely puniſhed for their Miſcarriages: And, if nothing was ſufficient to excuſe either *Aaron* or *Eli*, no, nor even that bleſſed Man, that prophetic and admirable Perſon, *Moſes*, who *was meek above all the Men which were upon the Face of the Earth* *, and who *ſpake unto* God *as a Man ſpeaketh unto his Friend* †; how much leſs ſhall we,

* *Numb.* xii. 3. † *Exod.* xxxiii. 11.

who

who fall ſo infinitely ſhort of the Excellences of that holy Man, be admitted to apologize for our Errors, by the Plea of not having aſpired to that Dignity; and more eſpecially, becauſe many of the Ordinations now-a-days do not proceed from the Diſpoſition of the Divine Grace, but from the mere Deſignation of Men.

Judas was choſen by God himſelf. He elected him into the ſacred College, and committed to him, as he did to the reſt, the Dignity of the apoſtolic Office. Nay, he entruſted him with ſomething more: He was our Saviour's Almoner, and had the Diſpoſal of his Money *. But what then? When afterwards he abuſed both theſe Truſts, betraying him whom he was commiſſioned to preach, and miſapplying the

* *John* xii. 6.

Money, which he ſhould have laid out well, did he, therefore, eſcape with Impunity? No; ſo far from this, that he thereby wrought for himſelf a much ſorer and more grievous Puniſhment; and that too very deſervedly. For, ſurely, it would very ill become us to make thoſe Honours and Preferments, to which God exalts us, Occaſions of abuſing and offending him: They ſhould rather be ſo many Obligations upon us, to endeavour the more to pleaſe him. And he who thinks he ſhall eſcape unpuniſhed for his Sins, becauſe he is exalted to an higher Station than others, acts juſt ſuch a Part as an unbelieving *Jew* would do, who, hearing our Saviour ſay *, *If I had not come and ſpoken unto them, they had not had*

* *John* xv. 22. 24.

Sin;

Sin; and again, *If I had not done among them the Works which none other Man did, they had not had Sin*; ſhould reproach the Saviour and Benefactor of Mankind, by replying, "Why then did you come, "and ſpeak to us? Why did you "do theſe Works? Was it, that "our Puniſhment ſhould be ſo "much the greater?"

The Man who ſhould argue thus, might juſtly be deemed mad. For certainly a Phyſician attends, not to give the Patient over, but to recover him; not to neglect his Caſe, but completely to cure him. But then, if you that are ſick wilfully withdraw yourſelf from the Hands of your Phyſician, you are to expect a heavier Condemnation: For as you would have been healed of your former Maladies, had you ſubmitted to his

his Preſcriptions; ſo if, when you ſee your Phyſician before your Eyes, you ſhun and avoid him, it will not be poſſible for you to get rid of them. And thus not being able to be delivered from your Sins (for they are the Maladies here meant), you are ſure to ſuffer Puniſhment, not for them only, but alſo becauſe you rendered vain, as far as you were able, his good Endeavours for you. From whence it follows, that Men are to expect much greater and more ſevere Puniſhment from God, after they have been dignified by him, than before; it being but juſt, that he who is not made good by Benefits and kind Uſage, ſhould receive a much ſharper Animadverſion.

Since, then, this Excuſe will by no means ſerve; as it is ſo far from

ſaving thoſe that take Shelter therein, that it only expoſes them ſo much the more, we muſt ſeek for Refuge ſome other Way.

Basil.

That is what I beg earneſtly to be informed of; for, at preſent, you have ſo terrified me by what you have ſaid, that I am ſcarce Maſter of myſelf.

CHAP. II.

Chrysostom.

DO not be ſo immoderately dejected. There is a Security even for ſuch as I am, for thoſe who are inſufficient, and that is, not to undertake ſo difficult an Office at all: And there is a Security for ſuch as you, who are ſufficient; and that is, not to fix your Hopes of Safety

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(in the Courſe of your Miniſtry) on any other thing next to God's Grace, but only this, to do nothing unworthy either of ſo excellent a Gift, or of God the Giver of it: For, moſt certainly, they do highly deſerve to be puniſhed, who, after they have obtained this Dignity by their own earneſt Application, either through Indolence, Wickedneſs, or Ignorance, behave unworthily in the Diſcharge of it. Not that I would infer from hence, that they, who are honoured with it, without ſeeking for it, are therefore the more pardonable for the Errors they commit in the Execution of it; for, it is very ſure, that even they are deſtitute of all Excuſe. For, in my Judgment, though a Man be intreated and importuned ever ſo much, he ought not to regard that

in this Matter, but, firſt of all, to ſearch diligently into himſelf, and not to yield to the moſt preſſing Importunities, till he hath well weighed and conſidered his own Abilities. Will a Man undertake to build, who is no Architect? or will any one attempt the Cure of ſick Perſons, who hath no manner of Skill or Knowledge in Phyſic? or, though ſuch a one ſhould be much importuned, would he not poſitively perſiſt in his Refuſal, and not be aſhamed to own his Ignorance? And ſhall not *he* much rather diligently conſider and examine himſelf, to whom the Care of ſo many Souls is to be entruſted? or, ſhall he preſume, though ignorant and unſkilful, to execute this ſacred Function, becauſe one Man, perhaps, commands him, another con-

ſtrains him, or leſt he ſhould offend and diſoblige a third? But is not this the ready Way to caſt both himſelf and them too headlong into Deſtruction? He might poſſibly have ſaved himſelf, had he continued as he was (that is, in his private Station); but now he draws others along with him into Ruin: For from whence is there Room to hope for Safety, or to expect Pardon? In ſuch a Caſe as this, who will deprecate our Puniſhment, or intreat for us? Will they that importuned and even forced us to accept of this holy Office? But who then will ſave them at that Time? For they themſelves will moſt certainly ſtand in need of an Interceſſor, that they may eſcape the Flames of Hell. Nor do I ſpeak this to terrify and affright you; I only repreſent the

Matter as in Truth it is; and, to convince you that I do ſo, hear what St. *Paul* ſaith to *Timothy* *, his own beloved Son and Diſciple; *Lay Hands ſuddenly on no Man, neither be Partaker of other Mens Sins.* Think well of this, and you will ſoon ſee from how great a Portion, both of Guilt and Puniſhment, I have, to the utmoſt of my Power, freed thoſe Perſons who would have choſen me to this excellent Office. For, as it is not enough for thoſe that are conſecrated thereto, to ſay in their Excuſe, "I came not to "this Dignity at my own Option, "nor could I ſhun what I was ig-"norant of:" So neither will it be a ſufficient Plea for the Electors to ſay, that they knew not him whom they ordained.

* 1 *Tim.* v. 22.

Nay,

Nay, their Ignorance, in this Caſe, will enhance their Crime; and ſo that which they would make an Apology for themſelves, ſerves only to increaſe their Condemnation. And, indeed, what an abſurd thing is it, that Men will not buy a Slave, till they have firſt ſhown him to a Phyſician, till they have Perſons to warrant the Sale, till they have enquired his Character from the Neighbours; no, nor even then will they venture on him, till they have had him ſome Time upon Tryal: And yet they, who chuſe Men to this high Service, often do it at all Hazards, and as it happens; giving their Teſtimonial without any Examination, to court the Favour, or avoid the Diſpleaſure, of others. And who, then, can deprecate our Puniſhment, when they, who ſhould

do this for us, ſtand in no leſs need of Interceſſors themſelves.

The Biſhop, therefore, who is about to ordain any one, ought to make diligent Examination, and to weigh the Matter well: And ſo ought *he* more eſpecially to do, who is himſelf to be ordained. For though they that chuſe ſuch a one ſhall partake of the Puniſhment due to him for the ill Diſcharge of his Office, yet he muſt not think thereby to eſcape himſelf, but, in Truth, ſhall be more grievouſly puniſhed than they; unleſs, indeed, they choſe him purely for ſome worldly End, contrary to the Senſe and Dictates of their own Conſcience. For, if they ſhall be found to have acted thus; if, knowing a Man to be unworthy, they ſhall, nevertheleſs, for

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ſome ſiniſter Reaſon, admit him, their Puniſhment ſhall be equal, nay, perhaps, ſuperior to theirs, who are thus choſen. For he that puts it into the Power of any Man to corrupt the Church, who, before, had it in his Will to do it, is certainly anſwerable for the Outrages which he commits. But if, in all theſe Reſpects, he is blameleſs, and ſhall pretend, that he was impoſed upon by common Fame, and the Report of others, yet ſhall he not altogether eſcape with Impunity, though, in ſuch a Caſe, his Puniſhment ſhall be lighter than that of the Perſon ſo ordained. Would you know the Reaſon of this? The Caſe is plain: The Electors may, poſſibly, be led to the Choice of ſuch a Perſon by a falſe Opinion of his Merits; but he that is thus choſen

chosen cannot have this Plea; he cannot say that he was ignorant of himself, as others were. As, therefore, in such a Case as this, he is liable to a sorer Punishment than those that chuse him, so he ought more carefully to try and examine himself; and if, in the Ignorance and Simplicity of their Hearts, they should have fixed upon him, he ought to put a Stop to their erroneous Opinion of him, by opening himself to them; that so, convincing them of his Unworthiness, he may escape the Burden of so high an Office.

For what is the Reason that in the Concerns of this Life, such as the Arts of War, of Merchandize, or Husbandry; neither the Ploughman will undertake to pilot a Ship, nor the Soldier to till the Ground, nor the Mariner to conduct

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an Army, though you threaten their Refusal ever so severely? Is it not plainly this; because they foresee the dangerous Consequences which, in such Cases, would attend their Unskilfulness? But what! shall we in these lesser things, where the Damage is so small in Comparison, use so great Caution, and boldly resist all Compulsion; and yet, in the Business of the Priesthood, where eternal Punishment attends Mens Unskilfulness, shall we rashly run into so great Danger, and then pretend to shelter ourselves under the pressing Intreaties of others? Certainly this will never pass with him that judgeth us. For no doubt but Men ought to use greater Caution in things spiritual, than in things temporal; and yet, here, they are commonly seen to use less: For, give

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me Leave to aſk; Suppoſe, upon an Opinion of ſuch a one's being a good Architect, we ſend for him to undertake a Piece of Work, and he, in Obedience to us, undertakes it, though he be none; if, when he comes to diſpoſe of thoſe Materials that are ready for the Building, he confounds the Wood and Stone, and erects ſuch a Fabric as will fall in a little Time, will it be ſufficient for his Excuſe to ſay, That he came not to this Undertaking of his own accord, but was drawn to it by the Importunity of others? It is certain it will not, nor is there any Reaſon it ſhould; becauſe it was his Part to have ſhunned thoſe Perſons, and have fled from them.

But what! ſhall he who makes away with ſuch vile Materials as Wood and Stone, not be able to avoid

avoid Puniſhment; and ſhall that ſpiritual Builder, who is negligent of his Charge, and loſes thoſe Souls committed to him, think to eſcape, by ſkreening himſelf under the preſſing Intreaties of others? How altogether abſurd is this? Not to mention, that no Man can be compelled to this againſt his Will. But, however, ſuppoſing this, that great Compulſion, and many artful Stratagems were practiſed, to draw a Man into this Snare, do we think that that would ſecure him from Puniſhment? For God's Sake, let us not thus groſſly deceive ourſelves, nor pretend Ignorance of that which even Children cannot but know. For, in Truth, when we come to give an Account at the laſt Day, this pretended Ignorance will ſtand us in no ſtead.

But

But such a one, perhaps, will say, that he did not ambitiously affect or seek after this high Office, being conscious to himself of his own Insufficiency. Well, and good: But then, it behoved him, with the same Disposition of Mind, to have refused those that called him to it. Or, perhaps, he was unable and insufficient only while this Dignity was unoffered, but as soon as it was once offered him, he became at once capable and sufficient in an Instant. Idle and ridiculous Pretence! and such as deserves the greatest Punishment. For which Reason, our Lord advises him * that would *build a Tower*, not to lay his Foundation, till he hath first considered his own Ability; *lest haply after he hath laid the Foundation, and is not able to*

* *Luke* xiv. 28, 29.

finish

finiſh it, all that behold it, begin to mock him. In that Caſe, indeed, the Damage would not be extraordinary, it being no very great Infelicity to be laughed at; but, in the Caſe before us, the Puniſhment is *unquenchable Fire, the never-dying Worm, Gnaſhing of Teeth, utter Darkneſs, the being cut aſunder, and the having our Portion with Hypocrites and Unbelievers* *.

My Accuſers will conſider none of theſe things: If they did, they could not but ceaſe to blame a Perſon who was thus unwilling to ruin himſelf. For, truly, the thing under our preſent Conſideration is by no means trifling; it is not concerning the Stewardſhip of Corn or Beaſts, or any other ſuch things, but concerning the very Body of *Jeſus*

* *Iſaiah* lxvi. 24. *Matt.* xxv. 30.

Chriſt:

Chriſt: For, according to St. *Paul**, *the Church of Chriſt is his Body*; and he to whom the Care of it is committed, ought to uſe his utmoſt Endeavours to preſerve that Body in a good State and Habit, and in its natural Beauty, and to be always watchful, leſt any Spot or Wrinkle, or any other Blemiſh, ſhould ſully the Clearneſs and Comelineſs of it. For what is this, but, according to the beſt of his Power, to render that Body worthy of that bleſſed and incorruptible Head, which preſides over it. For, truly, if, in reſpect of our natural Body, they that deſire to have a robuſt and ſound Conſtitution, muſt make uſe of Phyſicians and Wreſtlers, an exact Diet, conſtant Exerciſe, and obſerve many other Rules, the leaſt Neglect of

* *Col.* i. 18.

which

which may poſſibly be of ill Conſequence. How will they, that have the Care of Chriſt's Body, by which they are to engage in a Warfare, not with Bodies like ours, but with inviſible Powers, be able to preſerve it ſound and whole, unleſs, being aided by a ſupernatural Skill, they underſtand all the Arts of Healing proper for the Soul?

CHAP. III.

TO all this I need not add what, no doubt, you well know that that Body which I am now ſpeaking of, is liable to a greater Variety of Diſeaſes, and much more dangerous Aſſaults, than our own natural Fleſh; and that as the Members thereof are more eaſily corrupted, ſo they are much harder

to be recovered. For they that have the Cure of these our natural Bodies, have many Advantages, great Diversity of Medicines, no less a Variety of Instruments, and a Diet, proper and suitable for the Patient; even the sole Temperament of the Air is sometimes sufficient to restore Health; nay, a seasonable Slumber hath, at other Times, had the same happy Effect, and saved the Physician all farther Labour.

But, in the spiritual Cure of the Body of Christ, none of these Advantages are to be met with. There is but one Method, there is but one Way, of recovering us after our evil Deeds; and that is, by the Doctrine of the Divine Word. That is the Instrument; that, the Diet; that, the best Temperament of Air; that supplies the Place of Physic. If there be

Need

Need of ſearing, that is the beſt Cauſtic: That is the beſt Inciſion-knife, if there be Need of Amputation. This is what we muſt make uſe of in all theſe Caſes; and if this doth not effectually work a Cure, nothing will. For, by this, the Soul is raiſed up from a drooping and languiſhing State; by this, when it is blown up with Vanity, thoſe Swellings and Tumors are repreſſed; by this, we cut off from it all Superfluities, and ſupply all Defects: And, in a Word, this is the Inſtrument by which we perform all other Operations which are requiſite for the Welfare and Health of the Soul.

It is true, indeed, in reſpect of our Morals, that the good Life of another Perſon may provoke us to Emulation; and it is poſſible for us to arrive at a moſt excellent Way of

Living, by the Influence of our Neighbour's Example. But when the Soul is infected with ſpurious and heretical Opinions, there is then great Neceſſity for the Application of this Divine Word of Doctrine; and that, to keep our own People clear of that Infection, as well as to oppoſe and encounter the Enemy. Nay, if a Man were armed with *the Sword of the Spirit, and with the Shield of Faith* *, ſo as to be able to work Miracles, and, by thoſe Miracles, to ſtop the Mouths of ſhameleſs and impudent Gainſayers, ſuch a Perſon (one would think) ſhould have the leſs Need of the Aſſiſtance of the Word: And yet, even here, this is ſo far from being uſeleſs in its Nature, that it is, indeed, very neceſſary.

* *Eph.* vi. 16, 17.

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The bleſſed Apoſtle St. *Paul* made uſe of it himſelf, though he was every-where ſo admired for the Miracles which he wrought: And another of that ſacred College exhorts us to apply ourſelves to this Faculty, ſaying *, *Be ready always to give an Anſwer to every Man that aſketh you a Reaſon of the Hope that is in you.* Nor was it for any other Cauſe, that the whole Body of the Apoſtles committed to *Stephen*, and the reſt of the Deacons, the Care of the poor Widows, but that they might *give themſelves continually to the Miniſtry of the Word* †. To this we ought equally to apply ourſelves, unleſs, indeed, we think ourſelves endued with a Power of working Miracles: But if, in Reality, there is not the leaſt Sign of

* 1 *Pet.* iii. 15. † *Acts* vi. 4.

any ſuch Power remaining among us, and if many Adverſaries do conſtantly ariſe on all Sides of us, what remains but a Neceſſity of arming ourſelves with this ſacred Armour, that we be not wounded by the Darts of the Enemies, and that they may not eſcape the Reach of ours.

CHAP. IV.

WE ought, therefore, to give all Diligence, that *the Word of Chriſt dwell in us richly* *. For the Warfare which we are engaged in is not of one Sort only, but various, and conſiſts of a great Multiplicity of Enemies, who do neither uſe all of them the ſame Weapons, neither do they attack us all the

* *Col.* iii. 16.

ſame

ſame Way. It behoves him, therefore, who is to receive all theſe different Attacks, to underſtand all their Arts of War. He muſt, at once, be ſkilful at the Bow, and at the Sling; he muſt know how to act the Part of a ſuperior and inferior Officer; of a common Centinel, or a Commander; on Foot, or on Horſeback; in a Fight by Sea, or a Siege by Land. For it is not here as in common Battles, in which, if every one maintains that ſingle Poſt which is aſſigned him, it is ſufficient to repell the Enemy: But he that deſires to come off a Conqueror in this ſpiritual Warfare, muſt underſtand all the Stratagems and Contrivances thereof; or elſe the Devil, whereever he ſpies any one Place unguarded and neglected, will there throw in his Forces to deſtroy the

Flock of Chriſt: But this he cannot do, where he perceives the Shepherd coming againſt him, well inſtructed and fully appriſed of all his Snares and Deceits. For this Cauſe, we ought to be well guarded in all Parts: For our Caſe is not unlike that of a City, which, as long as it is encompaſſed on all Sides by a ſtrong Wall, continues ſafe, and laughs at her Beſiegers; but if once a ſmall Breach be made in it, though but of the Bigneſs of a Gate, the Remainder of the Wall, let it ſtand never ſo firm, will be of little Uſe or Service to it. Juſt thus it fares with the City of God; ſo long as the Wiſdom and Vigilance of the Paſtor encompaſſes her on all Sides, as with a Wall, all hoſtile Attempts of an Enemy will end in his own Shame and Diſgrace, while the In-

habitants

habitants remain ſafe and unmoleſted within; but if once any ſingle Part of it be demoliſhed, though the reſt ſtand never ſo faſt, yet, through that Breach, Ruin and Devaſtation will enter upon the Whole.

Thus, to what Purpoſe doth a Man argue ſucceſsfully againſt the *Gentiles*, if, at the ſame Time, he becomes a Prey to the *Jews?* or, what Advantage is it for him to be a powerful Diſputer againſt them both, if the *Manichees* are too powerful for him? or, ſuppoſing him too hard for them alſo, what ſhall he be the better for it, if the Fataliſts and Deſtinarians break in upon him, and make Ravage and Havock of the Flock? But, not to enumerate all the ſeveral Hereſies which the Devil hath introduced, it will be ſufficient to ſay, that, unleſs a Paſtor is ſingularly

gularly well ſkilled in refuting them all, any one of them will ſet open a Door for the Wolf to enter, and devour many of the Sheep of Chriſt.

Beſides, we may obſerve, that, in martial Engagements, the Victory is commonly obtained, and the Defeat given, by thoſe Soldiers that ſtand their Ground, and fight bravely. But in theſe ſpiritual Combats, it is quite otherwiſe: For, here, it oftentimes falls out, that while ſome are contending, others, that ſit ſtill, and take no Pains, enjoy the Victory. This is the Caſe of any raw and unexperienced Diſputant, who, like a Soldier that hath his own Weapons turned upon him, becomes ridiculous both to Friends and Foes. Shall I make this plain to you, by an Example? The Inſtance, then, that I will give you is this. They

who

who receive the wild Doctrines of *Valentinus* and *Marcion*, reject out of the Catalogue of the Divine Writings, the Law which was given by God to *Moſes*. On the other hand, the *Jews* ſo highly honour it, that they contend for the Obſervance of all therein commanded, though the Time for thoſe things being now expired, ſuch an Obſervance would be contrary to the Will of God. But now the Church, avoiding both theſe Extremes, takes the middle Way; teaching, that though we are not any longer to ſubmit our Necks to that Yoke, yet that the Law itſelf ought not to be evil-ſpoken of; and though the Obligation thereto is now at an End, yet we praiſe it for its Uſefulneſs formerly, while it remained in force. He, therefore, that is to engage with theſe two

Enemies,

Enemies, ought, by all means, to underſtand this Medium: For if, being deſirous to ſhow the *Jews* how unſeaſonably they are now attached to the old Law, we fall upon it unmercifully, and declaim againſt it immoderately, we ſhould give no little Handle of Obloquy to thoſe Heretics to rail againſt it. On the other Side, if, to ſtop their Mouths, we extoll it beyond Meaſure, and run into large Encomiums upon it, as a thing neceſſary even now, then we give as great a Handle to the *Jews*, as we had before given to the Heretics.

Again, they who embrace the mad Notions of *Sabellius*, or *Arius*, do both of them fall from the Soundneſs of the Faith, for want of obſerving a due Mean. Both thoſe Heretics, indeed, are called *Chriſtians*;

ſtians; but, if you enquire into their Doctrines, you will find the one not much better than the *Jews*, and little differing from them, except in Name; and the others very much reſembling the Hereſy of *Paul* of *Samoſata*; and both of them exceedingly deviating from the Truth.

Great, therefore, is the Danger in this Reſpect. The Truth lies in a ſtrait and narrow Way, between two ſteep Precipices; and there is Reaſon to fear, leſt, whilſt we fight ſucceſsfully againſt the one Sort of Heretics, we ourſelves be wounded by the other. For if we aſſert the Unity of the Godhead, immediately *Sabellius* draws that Expreſſion to his own impious Senſe. On the other hand, if we make a Diſtinction, and ſay, that the Father is one, the Son another,

other, and the Holy Ghoſt another; *Arius* is ready to wreſt that Diſtinction of Perſons into a Difference of Subſtance. And it equally concerns us to avoid the impious Confuſion of the one, and the mad Diverſity of the other, by confeſſing the Godhead of the Father, Son, and Holy Ghoſt, to be all one, and by adding thereunto a Trinity of Perſons: For thus ſhall we fortify ourſelves againſt both their Aſſaults.

Beſides theſe, I might here reckon up to you ſeveral other Adverſaries, againſt which except we ſkirmiſh with Courage and Diligence, we ſhall be obliged to leave the Field with Wounds and Diſgrace.

CHAP.

CHAP. V.

NOR muſt I paſs by the trifling Diſputes of our own People, which, as they are not leſs violent than thoſe Attacks which we receive from without, ſo they create no leſs Trouble to a Paſtor. For ſome, out of an idle Curioſity, are vainly deſirous, at any Rate, to pry into thoſe things, which it is neither poſſible for them to know, nor of any Advantage to them, if they did. Others, again, demand an Account of God's Judgments, and would fain ſound the Depth of that Abyſs, which is unfathomable: For, as the Scripture teacheth us *, *Thy Judgments are a great Deep.* We meet with very

* *Pſal.* xxxvi. 6.

few

few that are inquiſitive into the Soundneſs of their Faith, or the Uprightneſs of their Practice; but great Numbers are buſy in ſearching curiouſly into thoſe things which they will never be able to find out; the very Search after which ſerves only to provoke God's Indignation. And no Wonder: For if we endeavour to pry into the Knowledge of thoſe things which God would hide from our Eyes, we ſhall not only labour in vain (as, indeed, how ſhould it be otherwiſe, when we run counter to the Divine Will?) but our very Search will be of dangerous Conſequence to us. And though this is the Caſe, yet if, in this Caſe, a Biſhop interpoſe his Authority, and put a Stop to thoſe bold Intruders into the Divine Secrets, he will

will certainly incur the Cenſure either of Pride or Ignorance.

Here, therefore, he hath Need of much Wiſdom, as well to bring his People off from all ſuch unreaſonable Queſtions, as to avoid the before-mentioned Cenſures himſelf. And, to effect this, nothing can more contribute than the Art of ſpeaking well, of which whatever Paſtor is deſtitute, the Souls which are under his Care (thoſe I mean of the weaker and more curious Sort) are in a Condition not much better than a Ship perpetually toſſed to and fro, and beaten with Storms and Tempeſts: And, for this Reaſon, it behoves a Biſhop to do his utmoſt Endeavour to obtain this moſt uſeful Faculty.

S CHAP.

CHAP. VI.

Basil.

BUT what then do you think of St. *Paul?* He did not make it his Study to obtain this Art; neither did he at all dissemble his Want of Eloquence, but expressly confesses *, that he was *rude* and unskilful *in Speech*; and that too, when he was writing to the *Corinthians*, who highly valued themselves on account of this Faculty, and indeed excelled in it.

Chrysostom.

This is that very thing which hath ruined many, by rendering them more negligent and remiss in their Application to the Study of the true Doctrine. For, not being able

* 2 *Cor.* xi. 6.

to

to reach the Depth of St. *Paul*'s Meaning, nor underſtand the Senſe of thoſe Words, they have, as it were, nodded away their whole Lives in Indolence and Sloth, affecting not ſuch an Ignorance as St. *Paul* ſpeaks of, but ſuch a one as he was the fartheſt from of all Men living. But let this reſt for the preſent.

In the mean Time, ſuppoſing that Apoſtle to have been as incapable in this Reſpect, as they themſelves would repreſent him, yet what is that to the Men of this Age? For, truly, he was endued with a much more powerful and excellent Faculty than the Art of Oratory; which was, that his bare Preſence, even though he was ſilent all the while, was terrible to evil Spirits. Nay, the greateſt Aſſemblies now, with all

their Prayers and Tears, are not able to perform thoſe things which were effected only by the Handkerchief of that Apoſtle. He raiſed the Dead by his Prayers *, and wrought ſuch other Miracles, that the Heathen Spectators took him for a God †. Nay, before he departed this Life, he was thought worthy to be *caught up to the third Heaven*, and there to hear ſuch *Words*, as it was *not lawful for* human Ears to be acquainted with ‡. But the Men of this preſent Age (not to ſay any thing harſh or grievous of them; for, indeed, I do not ſpeak this as inſulting over them, but with Wonder at them), how is it that they do not tremble, to compare themſelves with ſo excellent a Perſon? For,

* *Acts* xx. 9. † *Ibid.* xiv. 11.
‡ 2 *Cor.* xii. 2. 4.

not

not to insist any longer on his Miracles, if we carry our Thoughts to the Life of this blessed Saint, and take a View of his angelical Conversation, we shall still find him triumphant no less in this Respect, than before on the account of his Miracles.

And, indeed, who can recount the Excellences of this holy Man? his Zeal, his Meekness, his continual Dangers, his assiduous Cares, and incessant Anxiety for the Churches; his tender Compassion for weak Brethren; his innumerable Afflictions, his various Persecutions, and his daily Deaths? What Part of the Universe is there, either by Land or Sea, that is a Stranger to the Labours of this righteous Person? Even desert Places have known him, and hospitably received him in the

midſt of Danger. What Sort of enſnaring Stratagems are there, which were not practiſed upon him? In Reſpect of all which, he might be juſtly ſaid to paſs through a whole Courſe of Victory. In a Word, he was indefatigable in his Encounters, and never gave out, till he came off Conqueror.

But how am I, ere I was aware, become even injurious to this great Man, by the Meanneſs of my Deſcription! For, indeed, his Merits ſurpaſs all Deſcription, and particularly mine, as far as I myſelf am ſurpaſſed by thoſe that are Maſters of Eloquence. However (ſince I perſuade myſelf that that holy Apoſtle will judge of my Performance in this Matter, not according to the Succeſs, but the Deſign), I cannot even yet leave off, without giving you one

Inſtance

Inſtance more; which is as much beyond any thing yet mentioned, as he himſelf was beyond all other Men. Would you know what that is? Why, after ſo many worthy Exploits which he had done, and ſuch a large Share of Glory and Victory which he had obtained, he wiſhed that he might be thruſt into Hell, and be delivered over to its everlaſting Pains, on Condition that he might thereby ſave the *Jews*, and bring them over to Chriſt *; many of whom were, nevertheleſs, the very Perſons who had ſo frequently ſtoned him, and done what they could to kill him. Who ever loved our Saviour at ſo great a Rate? if, indeed, that is to be called Love, and not rather ſome other thing, of a nobler and more exalted Nature.

* *Rom.* ix. 3.

And ſhall we yet pretend to compare ourſelves with this admirable Saint, after ſo great Grace imparted to him from above, and ſo great Virtue practiſed by him here below? This would be the higheſt Degree of Boldneſs and Preſumption.

But I proceed to the Objection itſelf, and ſhall now endeavour to ſhow you, that this Apoſtle was not in Reality ſo ignorant as he pretended.

Now, they do not only reckon that Man ignorant, who is inexpert in the Flouriſhes of profane Oratory, but him alſo who knows not how to contend ſkilfully for the Defence of the right Faith. And in this they judge not amiſs. But St. *Paul* did not ſay that he was ignorant in both theſe Reſpects, but in one only: And, to confirm this, he is careful

to

to make a Diſtinction, ſaying *, *Though I be rude in Speech, yet not in Knowledge.*

And, truly, if any one ſhould pretend, that the Smoothneſs of *Iſocrates*, the Gravity of *Demoſthenes*, the Majeſty of *Thucydides*, and the Sublimity of *Plato*, were neceſſary for a Biſhop, I ſhould not need to produce any ſtronger Evidence againſt it, than this of St. *Paul*. But I paſs by all thoſe things; I make no Account of thoſe curious Ornaments of profane Eloquence; nor am I at all concerned for the Nicety of every Phraſe or Sentence. And, indeed, let the Diction be as plain and unadorned as you pleaſe; let a Man's Compoſition be as ſimple and inartificial as he will; only, let him not be raw in Knowledge, nor

* 2 *Cor.* xi. 6.

unſkilful

unskilful in Respect of Doctrines, in discerning Truth from Error; neither let him seek to shelter his own Idleness, under a vain Pretence, by robbing that blessed Apostle of that which was his highest Encomium, and the very Summit of all his Praise.

CHAP. VII.

FOR how was it, I would ask, that *he confounded the* Jews *which dwelt at* Damascus *, when he had not as yet begun to work Miracles? By what Means was he too hard for the *Grecians* †? And what was the Cause for which he *was sent to* Tarsus ‡? Was it not, because he had vanquished them by

* *Acts* ix. 22. † *Ibid.* ix. 29.
‡ *Ibid.* ix. 30.

the

the Force of his Arguments (for as yet, I obſerved before, he had wrought no Miracles at all), and had driven them to ſuch Extremities, that, not being able to bear the Foil, they reſolved to murder him. Neither is there Room to object, that it was the Glory of thoſe mighty Works which he wrought that rendered him wonderful in the Eyes of the People, and that they who diſputed with him were overpowered by the prodigious Opinion Men had of him on that Account; for, hitherto, he conquered by Dint of Argument only. How elſe was it, that he contended ſo earneſtly, and diſputed at *Antioch* ſo warmly, againſt thoſe that were for following the *Jewiſh* Ceremonies? And *Dionyſius* the *Areopagite* *, an Inha-

* *Acts* xvii. 34.

bitant

bitant of that moſt ſuperſtitious City *Athens*, by what Means was he, with his Wife, perſuaded to adhere to this holy Apoſtle? Was it not by the Efficacy of that Sermon which he there made? Or, when *Eutychus* * fell down out of the Window, what was the Occaſion of that Accident? Was it not his long Attendance, even *until Midnight*, to St. *Paul*'s Preaching? How do we find him employed at *Theſſalonica*, at *Corinth*, at *Epheſus*, and at *Rome* itſelf? Did he not, in all thoſe Places, ſpend whole Days and Nights in expounding to his Auditors the holy Scriptures, in their Order? To what Purpoſe ſhould I mention his Encounters with the *Stoics* and *Epicureans* †? For, indeed, ſhould I deſcend to every

* *Acts* xx. 9. † *Ibid.* xvii. 18.

Par-

Particular, I muſt extend my Diſcourſe to an unreaſonable Length.

It appears, then, that, both before his Miracles and afterwards, St. *Paul* made uſe of much Eloquence. With what Face, therefore, will any one dare to pronounce him ignorant or unſkilful, whoſe Sermons and Diſputations were ſo exceedingly admired by all that heard them? Let any one tell me, what was the Reaſon why the People of *Lycaonia* took him for *Mercury* *: For that *Paul* and *Barnabas* were thought to be Gods, was owing to their Miracles; but that St. *Paul*, particularly, was taken for *Mercury*, was not owing to them, but to his excellent Faculty of ſpeaking.

In what elſe did this bleſſed Saint excell the reſt of the Apoſtles; and

* *Acts* xiv. 12.

how

how comes he more especially to be in the Mouths of all Men throughout the whole World? How is it that he is admired beyond all the rest, not by us only, but by *Jews* and *Gentiles* also? Is it not for the Excellence of his Epistles, by which he became useful not only to the Christians of that Age, but to all others from that Time to this, and will continue to be so to all that shall be hereafter, even unto the Coming of Christ? So that he will not cease to be of singular Benefit to Mankind, as long as Mankind itself shall remain upon the Earth. For, indeed, his most excellent Writings are, as it were, a strong Fortification, erected for the Defence of all the Churches in the World, as he himself, like a brave Warrior, doth, as it were, stand in the Midst, *bringing into*

Captivity

Captivity every Thought to the Obedience of Chriſt; caſting down Imaginations, and every high thing which exalteth itſelf againſt the Knowledge of God *. And all this he doth by thoſe admirable Epiſtles of his, which are ſo replete with Divine Wiſdom.

Nor are thoſe Writings ſufficient only in reſpect of Doctrine, for the Subverſion of falſe ones, and the Defence of thoſe that are true; but, in reſpect of our Morals alſo, they are of excellent Uſe for the regulating of our Lives: For by theſe the Governors of the Church do, as it were, form and faſhion that *chaſte Virgin*, which St. *Paul* † himſelf had *eſpouſed to Chriſt*, and dreſs her out with all ſpiritual Beauty. By the ſame Means they keep from her all noxious Diſtempers, and preſerve

* 2 *Cor.* x. 5. † *Ibid.* xi. 2.

her

her ſound and in good Health. Such and ſo powerful are thoſe Medicines which are left us by him, whom they would repreſent as an ignorant and unſkilful Man, the Experience of which they are well acquainted with, who have them in conſtant Uſe. And from all this it is manifeſt, that St. *Paul* had given himſelf up to theſe Sort of Studies, with much Diligence and Application.

CHAP. VIII.

BUT farther: Hear what a Charge he gives to his Diſciple *Timothy* *; *Give Attendance to Reading, to Exhortation, to Doctrine.* And, to encourage him, he ſhows him the Uſefulneſs of this; *For, in doing this, thou ſhalt both*

* 1 *Tim.* iv. 13.

ſave thyſelf and thoſe that hear thee *. And again he ſaith †, *The Servant of the Lord muſt not ſtrive, but be gentle unto all Men, apt to teach, patient.* And proceeding, he adds ‡, *But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them: And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation. All Scripture,* ſaith the ſame holy Man ||, *is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs; that the Man of God may be perfect.*

Hear what he adds farther, in his Directions to *Titus*, concerning the

* 1 *Tim.* iv. 16. † 2 *Tim.* ii. 24.
‡ *Ibid.* iii. 14, 15. || *Ibid.* iii. 16, 17.

conſtituting of a Biſhop: *A Biſhop muſt hold faſt the faithful Word, as he hath been taught, that he may be able, by ſound Doctrine, both to exhort and to convince the Gainſayers* *. But how ſhall any one that is ignorant or unſkilful, as theſe Men pretend, be able to convince ſuch Perſons, or to ſtop their Mouths? Or what Need is there to *give Attendance to Reading*, or to ſtudy the holy Scriptures, if ſuch a State of Ignorance is to be embraced by us? Theſe, therefore, are mere Shifts and Pretences, under which Men would hide their own Idleneſs and Sloth.

But you will ſay, perhaps, that theſe things are given in Charge to thoſe of the ſacred Order. And are not they the very Perſons we have been ſpeaking of all this while? Not but

* *Tit.* i. 9.

that

that the ſame Apoſtle requires the ſame thing of the Laity alſo, as is plain from another Paſſage; where he ſaith *, *Let the Word of Chriſt dwell in you richly, in all Wiſdom.* And again †, *Let your Speech be alway with Grace, ſeaſoned with Salt, that ye may know how ye ought to anſwer every Man.* And it is given in Charge to all in general, that they *be ready to* ‡ render an Account of their Faith. And ſo alſo, writing to the *Theſſalonians*, he ſaith ‖, *Edify one another, even as alſo ye do.*

But, when he ſpeaks of the ſacred Order, he ſaith §, *Let the Elders that rule well be counted worthy of double Honour, eſpecially they who*

* *Col.* iii. 16.
† *Ibid.* iv. 6.
‡ 1 *Pet.* iii. 15.
‖ 1 *Theſſ.* v. 11.
§ 1 *Tim.* v. 17.

labour in the Word and Doctrine. For this, truly, is the Perfection of Doctrine, when the Miniſters of Chriſt, both by thoſe things which they do, and by thoſe which they teach, bring their Diſciples to that happy State of Life which our Lord hath preſcribed. For, Example alone is not ſufficient to inſtruct others: Nor do I ſay this of myſelf; it is our Saviour's own Doctrine: *Whoſoever*, ſaith he *, *ſhall do, and ſhall teach Men ſo, the ſame ſhall be called great.* Now, if to *do* had been the ſame as to *teach*, that laſt Word would have been ſuperfluous; and it had been enough for our Lord to have ſaid, *Whoſoever ſhall do* only: But now, by diſtinguiſhing them, he ſhows plainly, that Practice is one thing, and Doctrine another,

* *Matt.* v. 15.

and that each of them wants the other's Aſſiſtance, in order to perfect Edification? Hear alſo what that choſen Veſſel of Chriſt ſaith to the Preſbyters at *Epheſus* *; *Therefore watch, and remember, that, by the Space of three Years, I ceaſed not to warn every one Night and Day with Tears.* But what Need was there for his Tears, or for the Admonitions of his Doctrine, when the Life of that holy Apoſtle was ſo illuſtrious and exemplary? I anſwer, his holy Life might be a great Inducement to Men to keep God's Commands; but I dare not ſay that that alone was ſufficient for every thing elſe.

* *Acts* xx. 31.

CHAP. IX.

FOR when a Diſpute ariſes concerning Matters of Doctrine, and all argue from the ſame Scriptures, what Force or Power can the moſt virtuous Life have to determine the Controverſy? Of what Advantage will the greateſt Auſterities be in this Caſe, when, after all the moſt painful Exerciſes of Virtue, a Perſon may, through much Unſkilfulneſs, fall into Hereſy, and ſo be cut off from the Body of the Church; as hath been the Caſe of many, within the Reach of my own Memory? Of what Service, for Inſtance, will ſuch a Man's Patience be to him? Juſt as much as a ſound Faith will be to a wicked Liver.

For

For theſe Reaſons, it highly concerns him, whoſe Office it is to teach others, by no means to be unſkilful in theſe Sort of Diſputations. For though he himſelf ſtood ſafe, and were unhurt by the Gainſayers, yet the ſimple Multitude that are under his Direction, when they ſee their Leader confuted, and have nothing to reply, will be apt to lay the Blame not on his Inſufficiency, but on the Doctrines themſelves, as though they were weak, and not able to bear the Teſt. And thus, through the Unſkilfulneſs of one Man, great Numbers may be brought to extreme Ruin.

For though they do not entirely go over to the Adverſary, yet they are, by this Means, brought to doubt of and miſtruſt thoſe Doctrines

which before they firmly believed; and thoſe Perſons, whom they before adhered to, unſhaken in the Faith, they cannot any longer rely upon, with the ſame Confidence and Firmneſs of Mind: For, their Leader being vanquiſhed, ſo great a Storm beats upon their Souls, that they are in Danger of being caſt away.

In the mean Time, how great Perdition, and what a ſore Puniſhment, reſts on the miſerable Head of ſuch a Leader, for every Soul that is thus loſt, I need not tell you; it is what you know perfectly well.

And ſhall it be imputed to Pride or to Vain-glory in me, that I was tender of bringing ſo many Souls to Ruin; and, conſequently, of enhancing my own Puniſhment in the other World? Who will offer to

ſay

ſay this? Surely, no one; unleſs he is diſpoſed to find Fault where there is none, and to play the Critic in other Mens Calamities.

The End of the FOURTH BOOK.

BOOK

BOOK the FIFTH.

CHAPTER I.

HOW great Skill is requiſite for a Biſhop, in contending earneſtly for the Truth, I have ſufficiently declared. There is one thing more remaining to be mentioned, which is the Cauſe of ten thouſand Dangers to him: Though, indeed, the thing itſelf is not ſo blame-worthy in this Reſpect, as the Perſons who know not how to make a good Uſe of it: Which is manifeſt from hence, that where-ever that Skill is not wanting, it is a moſt excellent Means of Salvation, and procures many high Advantages,

when

when adminiſtred by wiſe and good Men. Would you know what this is? In ſhort, it is Preaching; it is that great Labour which is employed in public Sermons.

For, in the firſt Place, the greater Part of Auditors will not diſpoſe themſelves to hearken to the Preachers as to Perſons from whom they ſhould learn; but, diſdaining the Rank of Diſciples, they take upon them to act the Part of thoſe rather that are Spectators at the public Games; and as there the Multitude is ſeparated into Parties, and ſome join themſelves to one, and ſome to another; ſo here alſo they are divided, ſome run after one Preacher, and ſome after another, according as they are carried away by Favour or Diſaffection.

Nor

Nor is this the only Misfortune: There is another attends this Matter, not at all inferior to it. For if a Preacher makes uſe of any Part of another Man's Works in his Sermon, the borrowing of ſo many Words will be deemed a greater Diſgrace to him, than if he had ſtolen ſo much Money; nay, ſometimes the bare Suſpicion of ſuch a thing will do it, though the Man be innocent.

But why do I mention the Opprobrium of other Mens Works, when a Preacher is not allowed, without great Variety, to uſe his own? For many People hear Sermons now-a-days, juſt as they go to Plays and Concerts, not for Edification, but Diverſion; and that Eloquence which I ſo declaimed againſt juſt now, is as much expected in the Pulpit as at the Bar.

A

A Man, therefore, ſhould have a good Preſence of Mind, far beyond what I can pretend to, to reſtrain this diſorderly and unprofitable Pleaſure of the Multitude, and to bring them to a more uſeful Way of Hearing; that they may follow and obey his Doctrines, and he not be toſſed about and diſquieted by their Humours and Fancies. But this is not to be effected, but only by theſe two things, a Contempt of Praiſe, and the Art of Preaching well.

CHAP. II.

ONE of theſe, without the other, will not do: For if a Preacher can overlook the Applauſe of his Auditors, and is not able, at the ſame Time, to entertain them with ſound Doctrine, *ſeaſoned with the*

the Salt of Grace *, his Greatneſs of Mind will be of no Service to him, but he will fall into a general Diſeſteem: So, on the other hand, if he preaches ever ſo well, yet if he is overcome by a vain Deſire of Applauſe, he brings no leſs Inconveniences to himſelf and his Hearers; becauſe, on this Account, he endeavours to form his Diſcourſes more to obtain their Favour and Praiſe, than to do them Good.

And thus, as he who neither deſires the Praiſe of his Hearers, nor knows how to manage a Diſcourſe, can neither pleaſe their Ears, nor profit their Souls; juſt ſo it fares with that Preacher, who, carried away with a Deſire of Applauſe, though he knows how to preach ſuch Doctrines as ſhall be for the

* *Col.* iv. 6.

Edifi-

Edification of his Hearers, yet, through an immoderate Thirſt after their Praiſe, preaches only ſuch Doctrines as ſhall pleaſe their Taſte.

CHAP. III.

A BISHOP, therefore, that will act up to his Character, muſt be powerful in both theſe Reſpects, leſt the Want of the one ſhould render the other ineffectual. For if, when he aſcends the Pulpit, and ſharply inveighs againſt the Vices of wicked Men, he ſhould faulter and heſitate in his Diſcourſe, and, for Want of Fluency of Speech, be confounded, and put out of Countenance, thoſe good things which he had ſpoken before do, by this Misfortune, immediately loſe their Effect: For they who are thus reproved

proved by him, being galled at his juſt Reflections, and not being able to reply, gladly lay hold of this Accident, under which to veil their own Infamy, by expoſing him as a Man of no Parts or Learning.

A Preacher, therefore, not unlike a ſkilful Charioteer, ought to drive ſteadily between theſe two Excellences, that he may be able to uſe either of them, as Occaſion ſhall require: And when, in both theſe Reſpects, he ſhall be irreproachable himſelf, he will then be able, with the greater Authority, to cenſure or remitt the Sins of thoſe under his Care, which otherwiſe he would find it difficult to do. Nor ought this Greatneſs of Mind to be limited only to a Contempt of Praiſe, but it ſhould be extended farther alſo,

leſt

leſt the Advantage which he gains thereby be imperfect.

CHAP. IV.

WOULD you know what elſe he ought to contemn? I will tell you; the Envy and Malice of the World. As he muſt not greatly fear, ſo he ſhould not too negligently overlook unreaſonable Calumnies and groundleſs Accuſations (for ſuch a Biſhop will be ſure to meet with), but he muſt endeavour, though they ſhould be falſe, and raiſed by the Vulgar, to quaſh and ſilence them as ſoon as poſſible. For nothing ſo much magnifies a good or ill Report, as the diſorderly Multitude, who being accuſtomed to hear and ſpeak at random, repeat

whatever they are told, without Regard to Truth.

We muſt by no Means, therefore, deſpiſe the Multitude in ſuch a Caſe, but endeavour to nip all evil Suſpicions in the Bud, and calmly to perſuade our Accuſers, be they ever ſo unreaſonable. In a Word, we ought to omit nothing that may be of Service to diſcountenance any ill Opinion of us. But if, after all, our Accuſers will not hearken to Reaſon, nothing remains but to deſpiſe their Calumnies. For he that ſuffers himſelf to be too much afflicted at ſuch Accidents, will never be able to do any thing excellent or praiſe-worthy; becauſe nothing more debilitates and overwhelms the Faculties of the Mind, than Deſpondency and continual Cares.

As a Father, therefore, who is not dejected at the little Injuries and feeble Blows of his young Children, nor thinks himself the better for their Smiles and Applause; so ought a Bishop to be affected towards his People; neither to be elated by their Praises, nor to be cast down when they are as immoderate in their Accusations. But this, my good Friend, is hard, if not impossible: For I question whether any Man can forbear being delighted, when he hears himself praised; and he that is pleased with it, will be tempted to desire it; and he that desires it, will be uneasy and grieved when he misses of it. For, as they that take a Pleasure in Riches, if they fall, at any Time, into Poverty, will be much afflicted at it; and as they that have been accustomed to live

delicately, will by no means be eaſy under hard Fare; ſo they that are fond of Encomiums will pine away with Grief, not only when they are unjuſtly aſperſed, but alſo when they fail of being praiſed; eſpecially, if they have been uſed to receive Applauſe themſelves, or hear it given to others in their Preſence. He that aſcends the Pulpit with theſe Longings and Deſires after Praiſe, to what Uneaſineſs is he liable? He can no more be free from Cares and Vexations, than the Sea from Waves.

CHAP. V.

FOR though he be ever ſo good a Preacher (an Excellence that not many arrive at), yet this will not render his Labour

the

the leſs: For, ſince the Art of ſpeaking well is not ſo much the Work of Nature, as of Learning and Application, when, by this Means, a Man hath attained a Perfection in it, it will, nevertheleſs, forſake him, unleſs he keep it cultivated with daily Study and Exerciſe. From whence it follows, that the Learned have a greater Labour incumbent on them than the Unlearned; For the Loſs which will attend their Negligence will be much greater than that of the Illiterate, in proportion to the greater Value of the Treaſure which they are poſſeſſed of: For the former will not be blamed, if they produce nothing extraordinary in their Sermons, for it is not expected from them; but the latter, unleſs they ſtill keep towering above their own Fame, by producing things ſtill more

and more excellent, fall into much Obloquy and Diſgrace. Add to this, that the former, if they perform moderately well, will meet with much Applauſe; whereas the latter, unleſs their Diſcourſes are peculiarly excellent, both fall ſhort of Praiſe, and meet with many that are ready to carp and find Fault. For the Auditors, who do, as it were, ſit as Judges at a Sermon, are apt to conſider not ſo much the things that are ſpoken, as the Character of the Preacher. So that the more any one excels others in Preaching, the more Pains and Diligence muſt he take to maintain that Character: For that which is a common Excuſe in other Caſes, that no one can do all things, will not be allowed him here; but, unleſs his Sermons altogether come up to

the high Opinion which they have conceived of him, he will be expoſed to public Scorn.

Nor let him fail to conſider how far a Dejection of Spirit, or ſome inward Anxiety and Sollicitude of Mind, or perhaps Anger, may obſcure the Clearneſs of a Man's Thoughts, and ſuffer not his Compoſitions to flow pure and undiſturbed; and, particularly, that he, being but a Man, cannot at all Times, and in all things, acquit himſelf with Succeſs, but haply may ſometimes miſcarry, by ſinking beneath himſelf. None of theſe things, as I ſaid before, are allowed for, but they criticiſe his Faults as ſeverely, as though they expected he ſhould be an Angel. Not but that, in other Caſes alſo, it is too much the Nature of Men to overlook the

good Performances of their Neighbours, though many in Number; but if he make any falſe Steps, though by mere Accident, and after a long Diſtance of Time, they are ſoon perceived, eagerly laid hold on, and always remembered: And ſo a ſmall and inconſiderable Slip hath often eclipſed the Glory of Perſons, who were eminent before.

CHAP. VI.

THUS you ſee plainly, my dear Friend, that he who is an excellent Preacher ſtands in Need of much more Diligence, and Patience too, than thoſe of a meaner Character, whom I mentioned before: For ſuch a one will be continually attacked by many, who are angry that they have nothing to lay

to his Charge, but that he is generally approved; and he muſt learn to bear their bitter Envy with an undaunted Mind.

For when Men have, without any Reaſon, contracted this wicked Temper, being unable any longer to conceal it, they give themſelves the cruel Liberty to revile, accuſe, and calumniate, both in public and private; and he who grieves, and is exaſperated, as often as this happens, will conſume his Soul in Trouble and Vexation. Nor are ſuch Men ſatisfied with wreaking their Revenge upon him by themſelves alone, but they encourage others to do the ſame; and ſometimes they will ſingle out a Perſon of mean Abilities, whom they will extol and admire beyond all Meaſure; ſome through the Madneſs of Envy, others through Ignorance

norance and Envy too; not so much with a Desire of rendering him admirable, who is not so of himself, as that, by this Means, they may lessen the Reputation of the other.

Nor is this the only Contention which this Champion is liable to; for he must sometimes encounter the unskilful Ignorance of a whole Multitude. For, since an Audience rarely consists of learned Men, but the greater Part of the Assembly are generally illiterate; and those among them that are of a better Understanding, yet fall as much short of those that are able to judge of Sermons, as the lower Rank of Hearers do of them; and since, amongst a great Number, there may be, perhaps, but one or two that are capable of doing this, it will from thence necessarily follow, that the most

moſt accompliſhed Preacher may not only have the leaſt Applauſe, but ſometimes none at all.

Againſt ſuch unequal Judgment a Man muſt arm his Mind; he muſt be prepared to pardon thoſe that, through Ignorance, are guilty of it, and to grieve for others who do it through Envy, as Perſons truly miſerable and unhappy; and to reſt ſatisfied, in the mean Time, that the real Excellence of his Preaching is not diminiſhed, either by the Ignorance of the one, or the Malice of the other. For thus a good Painter, who is a complete Artiſt, if an unſkilful Spectator finds Fault with any Piece which he knows to be drawn with all Accuracy and Exactneſs, will not entertain the worſe Opinion of the Performance, for the other's Want of Judgment; nor, if it be meanly

meanly done, will he think the better of it, for any Praiſe and Admiration which the Ignorant may beſtow upon it.

CHAP. VII.

LET him, therefore, that is an excellent Artiſt, be the proper Judge of his own Performances in things belonging to his Art; and let them be accounted either good in their Kind, or the reverſe, according as the Mind of him that formed them ſhall give Sentence; and let him never regard the erroneous and unſkilful Judgment of others.

No more, in like Manner, ſhould he, who hath undertaken the Office of Preaching, ſet his Mind upon the Praiſes of the Multitude, nor be dejected

dejected if he fails of them; but let him frame his Diſcourſes ſo, as to pleaſe God (indeed, neither the Praiſe or Applauſe of Men, but that alone, ought to be the ſole Rule and End of this moſt excellent Office). If he is applauded by his Hearers, let him not reject their Praiſe; if he is not, let him not ſeek after it, or grieve for the Want of it. For, moſt certainly, the Conſciouſneſs of his having formed his Compoſitions in ſuch a Manner, and of ſuch Doctrines as are pleaſing to God, will be a ſufficient Comfort to him, and an abundant Compenſation for all his Labours.

CHAP.

CHAP. VIII.

ON the other hand, if a Preacher ſuffers himſelf to be led away by an immoderate Deſire of Praiſe, it will render both his Labours and his Abilities ineffectual: For, by this Means, his Mind, being unable to digeſt the ſenſeleſs Condemnations of the Multitude, becomes diſpirited, and gives over all Application to that ſacred Work. Above all things, therefore, he ought to know how to deſpiſe Applauſe; and, indeed, without this, the greateſt Skill in the Art of Preaching will not be ſufficient to preſerve that Talent. Nay, if we carefully examine into the Matter, we ſhall find that the Man who is deſtitute of this Excellence, will ſtand in as much Need of

of a Contempt of Praiſe, as he that deſerves it much better. For ſuch a one who is led captive by a greedy Deſire of Applauſe, muſt, for the obtaining of it, neceſſarily fall into many Indecorums: For, being unable to equal thoſe that are celebrated Preachers, he will be ready to form ill Deſigns againſt them, to envy them, to find Fault without a Cauſe, and to be guilty of many other Indecencies towards them. Indeed, there is nothing which ſuch a one will ſtick at, though at the Peril of his own Soul, ſo that he may rob them of their Fame, to cover therewith the Meanneſs of his own Abilities. Nor is this all: For, when he ſees that his own Labours fail of Succeſs, his Mind will be, as it were, overwhelmed with Indolence and Inactivity.

activity. For a Man, whoſe Heart is ſet upon Praiſe, if, after all the Pains he takes, he falls ſhort of it, will, of courſe, ſink and deſpond, and become negligent and ſupine. For thus a Huſbandman, who hath beſtowed much Time on a poor Piece of Land, ſoon grows weary of his Labour, unleſs he is naturally very induſtrious, or apprehenſive of a Famine.

But if they that are Men of great Abilities in the Pulpit require ſuch conſtant Exerciſe for the Preſervation of that Talent, he that hath made no Collection of proper Materials, but is forced, in the midſt of his Sermon, to ſtand ſtill and meditate, how great Difficulties muſt ſuch a one encounter! What Pains muſt he take, that, after all, he may be able to obtain a little Ap-

plauſe! And if a Biſhop ſees one of his own Clergy, of an inferior Order, excelling him in this Reſpect, and carrying away the Palm from him, how godlike a Soul ought ſuch a one to be endued with, not to be tranſported with Envy, or to ſink into Deſpondency? For ſurely, for one of a ſuperior Dignity to be outdone by his Inferior, and to bear the Diſgrace with Magnanimity, is the Part not of an ordinary and common Spirit, not of ſuch a one as mine is, but of an invincible and invulnerable Frame. If, indeed, the Perſon who thus excells, behaves himſelf with Modeſty and Moderation, the Misfortune is ſo much the more tolerable; but if he is confident, and proud, and vain-glorious, if he inſults you to your Face, and laughs at you behind your Back, and de-

grades the authoritative Acts of your Office, arrogating all things to himſelf, this will render your Life ſo bitter and unpleaſant, that you will every Day wiſh to die. And nothing ſupports a Man more in that Inſolence, than his Fluency in Preaching, the Attachment of the Multitude who flock from all Parts to hear him, and the Love of thoſe that are under his Miniſtry.

I ſhall not ſuppoſe you ignorant, after all this, that an immoderate Love of Eloquence hath captivated the Minds of Chriſtians, and that they who excell therein, receive the greateſt Honour, not only among Heathens, but even among thoſe that are of the Houſhold of Faith. And how ſhall a Man bear the Diſgrace, that, whilſt he is preaching, the diſguſted Auditory ſhall ſeem uneaſy,

uneaſy, and impatiently long for his Silence, as a Refreſhment from Labour; and when the other aſcends the Pulpit, ſhall never think him tedious, but grieve when he draws to a Concluſion, and be almoſt angry when he leaves off.

Theſe things may poſſibly, for Want of Experience, ſeem Trifles to you, and eaſy to be deſpiſed; but, let me tell you, they are enough to extinguiſh the greateſt Alacrity, and enervate the ſtrongeſt Reſolution: Unleſs, indeed, a Man can raiſe himſelf above all human Paſſions, and become like thoſe incorporeal Spirits, that are liable neither to Envy nor Vain-glory, nor any ſuch Diſtempers of the Mind.

And, indeed, if there be any Man who is able to ſubdue this cruel Beaſt, which is ſo difficult to be

taken, and ſo hard to be tamed, (I mean, the Deſire of popular Applauſe), and cut off its many Heads, or rather not ſuffer them to ſprout at all; he may, with Eaſe, repell theſe many violent Aſſaults, and enjoy himſelf as in a quiet Haven: But he that cannot get rid of this Monſter, will draw himſelf into various Diſputes, conſtant Trouble, Deſpondence of Mind, and a Multitude of other Paſſions. And to what Purpoſe ſhould I recount the other Difficulties, which no Man can deſcribe or know, but he that has experienced them?

The End of the Fifth Book.

BOOK

BOOK THE SIXTH.

CHAPTER I.

YOU have heard the common State of things in this Life; But as to the Life to come, how ſhall we be able to give an Account for every one committed to our Charge? For the Loſs of a Soul will not terminate in Shame and Diſgrace, but it will be attended alſo with everlaſting Puniſhment. Nor can I help repeating thoſe Words of the Apoſtle *, though I have mentioned them once already, *Obey them that have the Rule over you, and ſubmit yourſelves; for they watch for your Souls,*

* *Heb.* xiii. 17.

as they that must give Account. And I must add, that the Terror of this Threatening is a continual Trouble to my Mind.

For if *he that offends one of* those that *believe in* Christ, had *better have a Mill-stone hanged about his Neck, and* be *drowned in the Depth of the Sea* *: And if they that *wound the Consciences of the Brethren, sin against Christ* † himself; What, do we suppose, shall be the Case of them, and how great their Punishment, who are the Cause of Perdition not to one, or two, or three, but to great Multitudes of Souls? For the Plea of Unskilfulness or Ignorance, of Violence or Compulsion, will by no means be admitted here. An ordinary Person may, perhaps, have Recourse to

* *Matt.* xviii. 6. † 1 *Cor.* viii. 12.

these

theſe Excuſes, in reſpect of his own private Sins: But a Biſhop, who muſt account for others, will not be allowed thus to plead. Would you know the Reaſon of this? It is plain; becauſe he himſelf is ordained to rectify the Ignorance of others, and to forewarn Men of the Aſſaults of the Devil coming upon them. How then can ſuch a one pretend Ignorance, or ſay, "I "heard not the Sound of the "Trumpet, and foreſaw not this "ſpiritual Conflict." For he is appointed for this very Purpoſe, as *Ezekiel* ſaith *, that he may *blow the Trumpet, and warn the People* of the Evil at hand. And, for this Cauſe, his Puniſhment is unavoidable, even though but one Soul periſh. For *if the Watchman ſee*

* *Ezek.* xxxiii. 3.

the Sword come, and blow not the Trumpet, and the People be not warned, if the Sword come and take any Person, he is taken away in his Iniquity, but his Blood will I require at the Watchman's Hand *.

CHAP. II.

CEASE, therefore, to importune me to run so great a Hazard: For I am not now speaking of conducting an Army, or of governing a Kingdom, but of an Office that requires the Virtues of an Angel. And, indeed, the Soul of a Bishop ought to be purer than the Sun-beams, that the holy Spirit of God may not forsake it; and that he may be able to say †, *I live, yet not I, but Christ that liveth in me.*

* *Ezek.* xxxiii. 6. † *Gal.* ii. 20.

For

For if the Hermits, that live retired from Hurry and Concourſe, and always enjoy the Calm of Life, as in a peaceful Haven, dare not rely upon the Safety of that Courſe of Life, but do, as it were, ſet a Guard upon themſelves on all Sides, and neither ſpeak nor act, but with the greateſt Circumſpection, that with Boldneſs and a ſincere Purity (ſo far, at leaſt, as the State of human Nature will admit), they may be able to draw near to God: How muſt one in holy Orders uſe all his Endeavours, to the utmoſt of his Power, to reſcue his Soul from Defilement, and to preſerve his ſpiritual Beauty unſoiled? For, indeed, a much greater Degree of Purity is requiſite for him, than for them.

But, as he ought to be purer than they, ſo is he liable to greater

Tempta-

Temptations of being otherwiſe, unleſs, by continual Sobriety and much Reſolution, he labours to render his Soul, as it were, impregnable. For the Beauties of a fine Face, a Softneſs of Behaviour, a delicate Step, a liſping Voice, an artificial Complexion, the nice ordering of the Hair, the Coſtlineſs and Variety of Dreſs, ſet off with Jewels, and ſcented with the richeſt Perfumes; theſe, and many other ſtudied Arts which the Ladies uſe, are ſufficient to diſorder the Soul, unleſs, by a ſevere Continence, it is, in a manner, become inſenſible to all ſuch things. Indeed, it is no Wonder that ſuch Temptations diſturb the Soul of Man; but then, on the other hand, that the Devil ſhould be able to wound us by Darts of a quite contrary Nature,

is

is very ſurprizing, and ſcarce to be believed.

CHAP. III.

AND yet ſo it hath happened, that ſome Perſons who have eſcaped theſe Snares, have been taken by others exceedingly different: For a negligent Air, diſordered Locks, a ſordid Dreſs, plain Speech and Behaviour, an unaffected Gait, unadorned Language, hard Living, the being deſpiſed, friendleſs, and forſaken, firſt move Pity in the Eyes of the Spectator, and next draw him on to utter Ruin. And many Perſons who have eſcaped the Temptations of Gold, and Perfumes, and rich Apparel, and ſuch others as I juſt mentioned, have eaſily fallen into,

and

and been ruined by theſe which widely differ from them.

Since, then, ſuch is the Caſe, that, both by Poverty and by Riches, by Elegance of Dreſs and by a Neglect of it, by affected Behaviour and Simplicity of Manners, and, in ſhort, by all theſe things which I have mentioned, a War is kindled, and, as it were, blown up in the Soul of the Spectator, and Artifices of Deceit ſurround him on every Side, how can *he* have Time ſo much as to take Breath, who is thus encompaſſed with Snares! What Security can he have, I ſay not, that he be not taken by the Power of them (for that is not very difficult), but to preſerve his Mind undiſturbed and pure from evil Thoughts!

Nor ſhall I here inſiſt upon Honours and Dignities, which are the

Cauſes

Cauſes of infinite Evils to a Biſhop. Thoſe which are conferred by the Intereſt of Women, enfeeble the Power of Continence, and often overthrow it quite, unleſs a Man be very vigilant againſt ſuch Snares: And thoſe which are conferred by Men, ought to be received with Moderation and Greatneſs of Soul, otherwiſe they will produce two very different Diſorders; *viz.* ſervile Flattery and ſenſeleſs Pride: For to his Patrons he muſt be obſequious; and, by thoſe Honours and Dignities which they confer, he will be puffed up againſt his Inferiors, and ſo fall headlong into the Gulph of Pride.

But theſe things I only hint at: The pernicious Conſequences of them, no one can perfectly know, but by Experience.

Nor are these all the Dangers that are to be encountered: There are others much more alarming, that a Man, who is conversant in the World, must of Necessity meet with; whereas he that embraces a retired Life, enjoys a Freedom from all those things; or if, at any Time, a disorderly Thought forms any Representation like this in his Mind, yet the Imagination is weak, and such as may soon be extinguished; because there is no Fuel without, to feed the Flame within: For a Recluse hath none to fear for but himself; or if he hath, they are but few; and if there is a Number that he hath the Care of, yet sure they are much fewer than those in our Churches, and the Care for them is certainly much lighter, not only on that Account

count, but alſo becauſe they are diſencumbered with worldly Affairs: They have neither Wives nor Children, nor any thing of that Sort, to be ſollicitous for: And this makes them very obſequious to him that hath the Rule over them, who, by their living together under his Eye, can be the more watchful to diſcover, and the more diligent to correct, their Faults; it being no inconſiderable Step to Proficiency in Virtue, to be under the conſtant Obſervance of our Teachers.

CHAP. IV.

BUT now, the much greater Part of thoſe that are ſubject to a Biſhop, are ſuch as are encumbered with the Cares of this Life; which thing alone renders them

them more backward to all ſpiritual Exerciſes; and this makes it, in a manner, neceſſary for him to ſow the Seed of the Word every Day, that, by the Frequency of Preaching, the Doctrine of the Goſpel may be retained by the Hearers. For an Affluence of Riches, the Promiſe of Power, and Sloth, the Daughter of Luxury, with many other things, choak the Seeds of the Word, which are ſown by the Preacher: Nay, ſo thick do the Thorns ſometimes ſpring up, as not to ſuffer the Seed to fall even upon the Surface of the Soil.

In others, again, exceſſive Affliction, painful Poverty, conſtant Troubles, and many other things, the reverſe of what I mentioned before, take off the Mind from an Application

to

to divine things. Nor can a Biſhop know the greateſt Part of thoſe Sins which his People commit: How ſhould he, when he knows not their Perſons? So difficult is the Caſe of a Biſhop in reſpect of his People.

But if we conſider him in reſpect of his holy Miniſtrations before God, we ſhall find this which I have already been ſpeaking of, to be even as nothing, in Compariſon of thoſe: So much greater and more exact Care do thoſe Performances require.

For what ſort of a Man ought he to be, who, as an Ambaſſador, intercedes with God, I do not ſay for a whole City, but for the whole World: That he would be merciful to the Sins of all, not only of the

Living, but of the Dead *: A Requeſt, for which I cannot think the holy

* *Arnobius* ſpeaks of this Cuſtom, as prevailing in *Africa*, at the Beginning of the fourth Century: *Summus oratur Deus, pax cunctis et venia poſtulatur adhuc vitam dejentibus, et reſolutis corporum victione.* "The great God is addreſſed, and Peace "and Pardon are begged for all, whether "*alive* or *dead*."

At the Time of *Chryſoſtom*, *viz.* towards the End of the fourth, or the Beginning of the fifth Century, theſe Prayers were practiſed in the *Greek* Church, as appears from this Paſſage, and came to be of more general Uſe.

They were offered up for thoſe, who, in their ſeparate State, are ſuppoſed to enjoy a great Share of Light, Eaſe, and Refreſhment, but ſtill wait till the ſecond Coming of Chriſt, at the Day of Judgment, for the Completion of their Happineſs. With reſpect to the *Dead*, they were Euchariſtical Oblations to God for their righteous End; and were therefore uſed for *Patriarchs*, *Prophets*, and *Apoſtles*: And, with reſpect to

holy Confidence either of *Moſes* or *Elias* ſufficient. For, as though he had

to the *Living*, they ſerved to refreſh their Belief in a future State, and to animate their Conſtancy, by a Commemoration of thoſe glorious Examples. In this Senſe, it will not be thought ſtrange that St. *Chryſoſtom* here ſays, that, in the Euchariſtical Oblations, the Biſhop prayed to God to be propitious to the Sins both of the *Dead* and *Living*; or, in the Language of St. *Paul*, That *both may find Mercy in that Day*.

Mr. HOLLIER.

That the primitive Church, from the very *ſecond* Century, made *Prayers for the Dead*, we do not deny; but that theſe Prayers were to deliver them out of *Purgatory*, we ſuppoſe will not be avowed; it being certain, that they were made for the *beſt* Men, for the holy *Apoſtles*, the *Martyrs*, and *Confeſſors* of the Church, nay, for *the Bleſſed Virgin* herſelf; all which, at the ſame Time, they thought in Happineſs, and who, the *Papiſts* themſelves tell us, never touched at *Purgatory*. If any one will put up his particular Requeſts for the

had the whole World committed to his Charge, and was a common Father of all, he draws near to God, with humble Supplications, that all Wars may every-where be extinguiſhed, and all Tumults be quelled; that God would ſend Peace and Plenty; and that he would grant to all Men a ſpeedy Deliverance from all impending Evils, both public and

Dead, for any of thoſe Ends for which the *primitive Chriſtians* did, we ſhall not condemn him. Only let not That be made an *Article of our Faith*, which we can never be aſſured of, and which, when it was moſt practiſed, was received only as a *private Opinion*, and in a Senſe far different from what is now aſſerted; and, for the reſt, we ſhall not refuſe to conſent to any Liberty, whereby Peace may be obtained, and our free Juſtification by Faith in Chriſt not injured. *Expoſition of the Doctrine of the Church of* England, *in Anſwer to Monſ.* de Meaux, Lond. 1686.

private.

private. And he that is to perform this high Office, ought, in all things, to excell thoſe for whom he intercedes, as much as Rulers ſhould their Subjects.

But when he invokes the Holy Ghoſt, and is performing the moſt tremendous Sacrifice, and makes his neareſt Approaches to the common Lord of all, what Place of Honour ſhall we aſſign him! How great Purity and Holineſs is requiſite for ſuch a Perſon! Do but conſider what Hands thoſe ought to be which miniſter theſe Myſteries, and what the Tongue which utters the ſacred Words, and how pure the Soul which receives ſo excellent a Spirit! For, at that Time, the holy Angels are preſent with the Biſhop; and the whole Sanctuary, and every Place around the Altar, is filled with

heavenly Powers, in Honour of him, who lieth there, as we may reaſonably believe, from the Nature of the Myſteries then celebrated.

I remember I was once told by one, who had it himſelf from a venerable old Man, who was accuſtomed to ſee Revelations, that he had ſuch a Viſion as this, at the Time of this holy Celebration, and ſaw before his Eyes, as well as mortal Eyes could bear it, a ſudden Appearance of a Multitude of Angels, cloathed in white Robes, encompaſſing the Altar, and bowing down their Heads, as Soldiers doing Homage to their Prince. And I believe it. Another like Inſtance I had from one, who was himſelf an Eye and Ear-witneſs, who told me, that when he miniſtred to dying Men,

Men, if they had been Partakers of this Sacrament with a pure Conſcience, the Angels attended, at the Moment of their Departure, and, for the Sake of the holy Myſteries which they had received, guarded and conducted them ſafely out of this Life.

And would you not tremble, then, to engage me in ſo ſacred a Miniſtration, and to introduce into the ſacerdotal Dignity one whoſe Soul is ſo ſordidly dreſſed, that, perhaps, Chriſt hath excluded it from the reſt of the Gueſts *. For the Soul of a conſecrated Perſon ought to ſhine out as illuſtrious as if it were to enlighten the whole World: But mine is ſo greatly darkened by an evil Conſcience, that I am always in Fear, and know not how to look

* *Matt.* xxii. 13.

up to my Lord with Confidence and Assurance. Priests *are the Salt of the Earth* *; but such is my Folly and Unskilfulness in all things, that no one would easily think it tolerable, but you, whose Affection for me is so transcendent. For, indeed, the sacred Order requires Persons not only to be pure and worthy of so high a Ministration, but to have also a large Share of Wisdom and Experience, even so as to understand the Affairs of the World, not less than those that are perpetually attached to them, and yet to be as free from all Attachment to them, as those that live in Deserts or Mountains. For, since there is a Necessity incumbent on such a one to converse with Persons that have Wives and Children, and Servants;

* *Matt.* v. 13.

with

with Perſons, again, of Fortune and Diſtinction, that have the Adminiſtration of public Affairs, and are in Offices of Authority, he ought to be a Man of various Addreſs; I ſay, of various Addreſs; not crafty, or a Flatterer, or an Hypocrite, but an open and free Speaker, yet one that knows how to ſubmit himſelf, where the Reaſon of the thing requires it, and to be either gentle or ſharp upon Occaſion: For all Perſons are not to be managed after the ſame Manner; as a Phyſician doth not preſcribe the ſame Courſe to all his Patients; nor the Maſter of a Ship oppoſe the ſame Method againſt different Winds: And, truly, this Ship (I mean the Prieſthood) is beat upon by continual Storms, both from without and from within; ſo that there is Need of much Condeſcenſion and

accurate

accurate Diligence. And how different ſoever the Methods of Behaviour are, they all point to the ſame End, *viz.* to the Glory of God, and the Edification of the Church.

CHAP. V.

GREAT is the Exerciſe, and much the Labour of a Recluſe; but, if we compare the Fatigues of that Order of Men with thoſe of the Paſtoral Duty, we ſhall find as much Difference between the one and the other, as there is between the Buſineſs of a King and a private Perſon. For there, though the Labour be much, yet it lies in common between the Body and the Soul; or rather, the greater Part of it conſiſts in Exerciſes of the Body, which, unleſs it be hale and robuſt,

robuſt, though the Will be ever ſo good, yet can it not proceed unto Action: (For long Faſts, lying on the Ground, watching in the Night, the Diſuſe of Baths, and other Mortifications, which they practiſe to afflict the Body, muſt all fall of courſe, where, through Infirmity, it is not able to undergo ſuch Diſcipline.) But here, Purity of Soul is the thing chiefly required: Nor is a good Habit of Body neceſſary to ſet off the Virtues of the Mind: For what doth a vigorous Conſtitution of Body contribute towards our being not ſelf-willed, not ſoon angry, nor heady; but vigilant, ſober, and of good Behaviour, and adorned with other ſuch Virtues, by which St. *Paul* * hath deſcribed to us the Character of a

* 1 *Tim.* iii.

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complete Biſhop. One cannot ſay the ſame of thoſe Exerciſes which are expected from the monaſtic Life.

CHAP. VI.

BUT, as thoſe that exhibit mechanical Performances have Occaſion for Variety of Wheels, Cords, Wires, Wedges, &c. as the Inſtruments of their Art; while the Skill of the Philoſopher, recondite in his Mind, needs no ſuch external Helps; juſt ſo it is in the Caſe before us. A Monk ſhould have a good Habit of Body, and Places proper for his Courſe of Life: He ſhould not be too far diſtant from human Converſation, and yet ſo far as to enjoy the Quiet of Solitude, and, at the ſame Time, a very good Temperament

perament of Air: For nothing is ſo intolerable to thoſe that afflict themſelves with Faſting, as a bad Air. Beſides, they are obliged to conſtant Labour, for the Sake of Food and Raiment; ſince they think themſelves obliged to do every thing with their own Hands. But a Biſhop hath no Need to take ſuch Pains; but he is, without Scruple, promiſcuouſly converſant with all things that are not hurtful, having, in the mean Time, all his Excellency repoſited in the Treaſures of his Soul. But if any one admires a monaſtic Life, and thinks it a great thing to be able to ſhun the Converſation of the Multitude, I ſhall not deny that it is, indeed, a Proof of ſuch a Man's Patience, but not a ſufficient Argument of that Fortitude of Soul which

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is requiſite for the epiſcopal Office: For to ſit at the Helm of a Ship, when it is in Harbour, can be no Proof of a Man's Skilfulneſs to ſteer; but if he can carry her ſafe through the midſt of a ſtormy Sea, this will be Proof ſufficient, and no one will deny that ſuch a one is an able Seaman.

CHAP. VII.

THERE is no Reaſon, therefore, ſo exceedingly to admire the Virtue of a Recluſe, or to think it ſo extraordinary a thing for him, while he lives alone, to preſerve himſelf free from the Diſorders of Paſſion, and from many and great Offences; for he hath no Provocations to the one, nor Temptations to the other. But if he that lives

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in a Crowd, and is obliged to bear the Sins of many, can, in the midſt of ſuch a Storm, keep his Soul ſteady and firm, as in a Calm, ſuch a one ought to be extolled and applauded beyond others, having given ſufficient Proof of his Fortitude and Virtue.

Wonder not, therefore, at me, if I, who ſhun the *Forum*, and all Places of public Reſort, have not many Accuſers. Wonder not at it any more, than you would do, that while I am aſleep, I do not ſin; or that while I wreſtle not, I am not thrown down; or that while I do not fight, I am not conquered. Who, I beſeech you, can be my Accuſer? Who can diſcover or declare the Follies I commit? Can the Roof under which I ſit, or the Chamber in which I ſtudy? No; they cannot, they

they have not the Power of Speech. Or my Mother, to whom I am moſt intimately known, will ſhe, do you think, diſcloſe the Vices I am guilty of? But our Intereſts have never interfered, nor has any Quarrel happened between us: And, if this ſhould happen, yet I do not think that there is any Mother ſo void of natural Affection, or that hath ſo little Love for the Son, whom ſhe hath brought forth with Pain, and educated with Care, as, without any Neceſſity, to ſpeak Evil of him, and accuſe him to the World. But, nevertheleſs, if any one would make diligent Examination into my Soul, he would find there many Follies and Corruptions; nor would you yourſelf be able to deny it, in ſpite of all thoſe Encomiums with which you

you beyond others have been accuſtomed to load me.

And that I do not ſay this to detract from the paſtoral Office, you will eaſily judge, if you recollect what you have heard me ſay, when we have been diſcourſing on this Subject, as we frequently have, how that if I might have my Choice, whether I would deſire to be eminent in the Government of the Church, or in a monaſtic Life, I would prefer the former a thouſand Degrees before the the latter. Nor have I been wanting, at any Time, to give thoſe their juſt Praiſes who diſcharge that Office well; nor can any one reaſonably ſuppoſe, that, were I ſufficient for it, I would ſhun what I myſelf ſo highly applaud. But what can I do? I, who am ſubject to this Inactivity and Slothfulneſs of Spirit,

than which, nothing renders a Man more unfit for this ſacred Miniſtration; though, indeed, ſome look upon it as Auſterity in me, and the Effects of an admirable Diſcipline; whereas it rather ſerves as a ſort of Veil, to hide my many Infirmities. For he that is uſed to enjoy ſo great a Freedom, and to lead an inactive Life, though he be naturally of a Genius fit for Buſineſs, yet, when Action is required of him, his utter Unſkilfulneſs therein will much perplex him, and his Inactivity will be no ſmall Impediment to his natural Abilities. But when, to this Inactivity of Life there is alſo joined a Slowneſs of Underſtanding (which I take to be, in a good meaſure, my own Caſe), ſuch a one, if he undertakes this high Adminiſtration, will not be much better than a mere Statue.

Statue. For this is the Cauſe that ſo very few, who have been advanced from the monaſtic Order, make any Figure in the Church, when they come to be Biſhops; but the greater Part of them fall into Reproach and Infirmity, and are forced to undergo many things that are grievous and unpleaſing. And that with good Reaſon: For when the Way of Life is ſo very different, he that is ever ſo well exerciſed in the one differs nothing from one utterly unſkilled, when he comes to the other.

He that enters into this Liſt, ought eſpecially to deſpiſe Glory, to be ſuperior to Anger, and to be endued with great Diſcretion. Whereas he that affects a monaſtic Life, is not liable to be exerciſed in any of theſe Reſpects. For as, on

the one hand, he hath few Provocations to put him upon the Study of Patience, ſo, on the other, he hath no Sycophants and Admirers, whoſe Praiſes he ſhould learn to reject; and as for that Prudence which is requiſite in Church Affairs, he is quite a Stranger to it.

When this ſort of Men, therefore, come to be exerciſed with the Practice of thoſe things, to the Study of which they have never applied themſelves, they are wholly at a Loſs, not knowing which Way to turn themſelves, nor what to do; and, conſequently, inſtead of making a Proficiency in Virtue, loſe thoſe Excellences they brought with them.

CHAP.

CHAP. VIII.

BASIL.

WHAT, then, ſhall we commit the Care of the Church to the Hands of thoſe that live in the Hurry of the World; that are full of earthly Cares; that are luxurious and delicate, crafty, deceitful, and contentious?

CHRYSOSTOM.

Not ſo faſt, my good Friend; Men of ſuch Characters ought not ſo much as to be thought of, when Perſons are elected to the ſacred Office of Biſhops. But if any one is found that can be converſant in the midſt of the World, and yet retain his Purity of Soul, his Evenneſs of Temper, his Sanctity, Conſtancy, Sobriety, and thoſe other good Pro-

perties which diſtinguiſh the Monks; and that to a Degree ſuperior to them, ſuch a one is, by all means, to be choſen, and that too, before them. For ſhould one of that Order, by means of his Solitude, conceal the Vices to which he is addicted, in ſuch a Manner, that they ſhall not appear; yet, whenever he comes abroad into the World, thoſe Vices will diſcover themſelves; and all he will get by his Promotion will be, that he will become more ridiculous, and be expoſed to the greater Danger; into which I myſelf was very near falling, if the good Providence of God had not prevented it.

And, indeed, it is impoſſible ſuch Indiſpoſitions of Soul ſhould be concealed, when the Man is expoſed to

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open View, and to the Obſervation of all. For as Fire diſcovers the Droſs in Metals, ſo this Teſt of the Prieſthood lays open the Souls of Men: If a Man be wrathful, mean-ſpirited, ambitious, arrogant, or ſubject to any other Diſtemper of Mind, it diſcovers thoſe Diſtempers; and not only diſcovers them, but often renders them more ſtubborn and obſtinate than they were before. For as bodily Wounds, when fretted, are thereby rendered much more difficult to be healed; ſo the Diſeaſes of the Soul, being ſtirred and exaſperated, become naturally more fierce, and precipitate thoſe that are acted by them into farther Sins. Thus ſome, before they are aware, are elated to vain-glorious Deſires, to Pride and Avarice: Others, again,

ſink into Luxury, Remiſſneſs and Indolence; and ſo, by Degrees, into greater Crimes, which are the natural Conſequence of theſe.

Indeed, there are many Circumſtances attending the Station of a Biſhop, which tend to enervate the Vigour of his Mind, and interrupt him in his Journey towards Heaven. Amongſt theſe, his Converſation with Women is not the leaſt: For, truly, he, to whom the Care of the Flock is committed, muſt not employ his Labour only for the Men, and neglect the other Sex, for whoſe Welfare a greater Degree of Care is requiſite, becauſe of their natural Weakneſs and Propenſity to fall; but he muſt beſtow, if not a greater, yet, at leaſt, an equal Degree of his Attention on them. They muſt be viſited when they are ſick; when they

they grieve, they are to be comforted; thoſe of them that are faulty, muſt be reproved; and thoſe that are diſtreſſed, muſt be aſſiſted: And in the Miniſtration of theſe ſeveral Offices, the *Evil One* will find many Opportunities of Advantage, unleſs he put the ſtricteſt Guard imaginable upon himſelf. For the Eye of a beautiful Woman, whether ſhe be looſe or modeſt, ſtrikes warmly upon the Soul, and puts it into much Diſorder. Smooth Flatteries ſoften it, and Honours enſlave it: And ſo, fervent Charity (the Bond of all Virtues) may become accidentally the Cauſe of infinite Evils. Moreover, inceſſant Cares blunt the Edge of the Underſtanding, and make that which was volatile and lively, heavier than Lead itſelf: And Storms of Anger, now and then break-

breaking out, darken, like Smoke, the Faculties of the Soul.

CHAP. IX.

IN a Word, who is able to recount the various Troubles, the Contumelies, Inſults, and Accuſations, he will be liable to, both from Superiors and Inferiors, from Perſons of Senſe, and Perſons void of it? Indeed, thoſe of the latter ſort, who are deſtitute of a right Judgment, are naturally very querulous, and will not eaſily admit of any Apology. Nor muſt a Biſhop, who will behave himſelf well, deſpiſe theſe, but clear himſelf to all, with much Meekneſs and Condeſcenſion; rather pardoning their unreaſonable Accuſations, than reſenting, and being angry at them.

For

For if the bleſſed Apoſtle was in ſome Concern, leſt he ſhould be ſuſpected of Theft by the Diſciples, and for that Reaſon took others along with him, at the Diſtribution of the public Money, *that no Man* (as he ſays himſelf *) *ſhould blame us in this Abundance which is miniſtred by us*; how much more Reaſon is there, that we ſhould do every thing in our Power to remove all evil Suſpicions from us, though they be falſe and groundleſs in themſelves, and very diſtant from our Character? For, ſurely, we ſhall hardly think ourſelves ſo clear of any Sin, as St. *Paul* was of Theft: And yet he, though at the greateſt Diſtance from any ſuch wicked Imputation, did not, however, diſregard the Suſpicions of the Multitude, though they would have been

* 2 *Cor.* viii. 20.

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very unreaſonable and frantic: For what leſs than Madneſs would it have been, to have ſuſpected any ſuch thing of ſo excellent a Perſon? Nevertheleſs (I ſay) though ſuch Surmiſes would have been altogether unjuſt, and ſuch as no one in his right Senſes could have entertained, yet this holy Man was careful to remove far from him all Occaſions thereof. He did not contemn the Madneſs of the People; nor did he ſay to himſelf, "How "ſhould it enter into any one's "Head, to ſuſpect ſuch things of "Me, whom all reverence and ad-"mire, for the Miracles I work, "and for the Uprightneſs of my "Converſation?" No: On the contrary, he was apprehenſive of ſome ſuch evil Suſpicion, which, therefore, he choſe to pluck up by

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the Roots, or rather would not ſuffer it to take root at all. And why ſo? He himſelf tells us *, we *provide things honeſt* (ſaith he), not only in the Sight of the *Lord*, but alſo *in the Sight of Men.*

Now, ſurely, it concerns us to take not only an equal, but a greater Care to nip all evil Reports of us in the Bud; and alſo, to look before-hand at a Diſtance, and cut off all Occaſions from whence they might poſſibly ariſe, not ſtaying till they are actually forged, and in every Man's Mouth: For, when once it comes to ſuch a Length, it will not be eaſy to extinguiſh them, but very difficult, if not altogether impoſſible; neither can it be done without great Detriment, and after many have been Sufferers thereby.

* *Rom.* xii. 17. 2 *Cor.* viii. 21.

But

But why ſhould I continue this vain Purſuit? It is as impoſſible to enumerate all the Difficulties of the Epiſcopal Charge, as to meaſure the Depths of the Sea. For though a Man could purify himſelf from all Paſſions (which yet it is impoſſible to do), nevertheleſs, he muſt encounter innumerable Evils, in order to correct and amend the Faults of others. To all this, if you add his own private Infirmities, you will ſoon ſee what a Weight of Labours and Cares is neceſſarily incumbent upon him, whoſe Duty it is to correct his own Sins, and the Sins of others.

CHAP.

CHAP. X.

BASIL.

WHAT, then, do you think to be abſolutely free from thoſe Labours and Cares in your State of Solitude?

CHRYSOSTOM.

No: I ſhall have my Share of them even now. How can he hope to be exempted from Cares and Troubles, who is himſelf but a *Man*, and lives in a World ſo full of Trouble? Yet, ſurely, when a Perſon is but an indifferent Swimmer, there is great Difference, in point of Danger, between plunging into the Sea, and croſſing a ſmall River. There is no leſs Diſproportion between theſe two ſorts of Cares: For, in the Condition I

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am now in, if I can be useful to others, it is what I wish, and pray for; but, if I cannot help forward the Salvation of others, yet, if I can save myself from the Storm and Tempest, I shall be satisfied therewith.

Basil.

And do you, then, think this a great thing? or, can you persuade yourself, that you shall be saved if you contribute nothing to the Salvation of others?

Chrysostom.

You observe rightly. I do not think that he will be saved, who take no Pains for the Salvation of his Neighbour: Neither will it be of any Service to such a miserable Person, that he hath not lessened his single Talent *; on the con-

* *Matt.* xxv. 24.

trary, it will be his Ruin that he did not improve, and double it. Nevertheleſs, this I am perſuaded of, that my Puniſhment will be leſs, if I am accuſed at the laſt Day for not having ſaved others, than if, after having received the Epiſcopal Dignity, I am accuſed for growing more profligate myſelf, loſing the Souls of others, and my own too. For, as things ſtand at preſent, I preſume, my Puniſhment will be proportioned to the Greatneſs of my own Offences: But if I miſcarry after I have received that high Office, I judge that it will be much enhanced, according as I have given Scandal to great Numbers, and offended God, who had ſo highly exalted me.

CHAP. XI.

FOR this very Cauſe, God accuſing the *Iſraelites*, ſhows that they were worthy of the ſorer Puniſhment; becauſe they had ſinned againſt him, after many Inſtances of his Divine Favour, by which he had particularly honoured them: *You* (ſaith he *), *you only have I known, of all the Families of the Earth: Therefore I will puniſh you for your Iniquities.* And, in another Place †, *I* took *of your Sons for Prophets, and of your young Men for* Nazarites. And, before the Times of the Prophets, he demonſtrates, from the Sacrifices, that the Tranſgreſſions of a conſecrated Perſon deſerve a much greater Puniſhment than the

* *Amos* iii. 2. † *Ibid.* ii. 11.

Offences

Offences of a private one, in that he commands * as great a Sacrifice to be offered for the Sins of the Prieſt, as for the Sins of the whole Congregation. Teaching us hereby, that the ſpiritual Wounds of a conſecrated Perſon require a much greater Remedy than thoſe of others; nay, as much as will ſuffice for the whole People beſides. Now, they would not require a greater Remedy, if they were not greater themſelves. But how are they greater? Not in their own Nature; but they receive their Aggravation from the ſacred Character of him that labours under them.

But why do I ſpeak of the Prieſts themſelves, when even their Daughters † (to whom no Part of the ſacred Miniſtration ever belonged)

* *Lev.* iv. 3. 14. † *Ibid.* xxi. 9.

are doomed to a ſeverer Puniſhment for their Offences than others, merely on account of their Fathers Dignity? Suppoſe the Offence to have been Fornication; the Crime was the ſame in the Daughters of a Layman, as in the Daughters of a Prieſt; and yet the Puniſhment was far more grievous upon the latter than the former *. An abundant Proof, that God will puniſh the Sins of a Superior much more than the Sins of an Inferior. For, no doubt, he who puniſhes the Daughter ſo much the more for the Father's ſake, will puniſh him yet more grievouſly, who is the Cauſe of the Enhancement of her Sufferings: And that very juſtly; becauſe the ill Conſequences of his Sins do not reſt on himſelf only, but he thereby wounds the

* *Deut.* xxii.

Souls

Souls of the Infirm, whoſe Eyes are fixed on his Behaviour. And this is what *Ezekiel* * intended to ſhow, when he diſtinguiſhed the Judgment of the Sheep, and of the Goats, one from another.

CHAP. XII.

WHAT think you now? Is not my Fear well grounded? And farther, beſides what I have already ſaid, though I am obliged to undergo much Labour, and contend earneſtly, leſt I be overwhelmed with the Paſſions of my own Soul, I yet ſuſtain the Fatigue, and ſhun not the Tryal. My Mind is, to this Hour, taken in the Snares of Vain-glory, from which, however, I often recollect myſelf. I ſee the captive

* *Ezek.* xxxiv. 17.

State of my Soul, and rebuke myſelf for it. Even now I am liable to many unreaſonable Deſires which fall upon me; though the Flame they kindle within me be but languid and remiſs; becauſe my Eyes are debarred from receiving any Objects from without, to add Fuel to the Fire within. It is true, I neither revile, nor am reviled: And how ſhould I, when there are none preſent with me but the ſpeechleſs Walls? And yet I cannot wholly eſcape the Emotions of Anger, though there be no one at hand to exaſperate and provoke me. For frequently the Remembrance of unreaſonable Men, and the Deeds which they have done, coming into my Mind, make my Heart ſwell, though it be but for a Moment: For I ſoon ſuppreſs the Flame, and com-

compose myself, by considering how foolish and unhappy a Temper it is to overlook one's own Faults, and be busily inquisitive into those of our Neighbour.

But were I once to come out into the World, and be lost in infinite Perplexities, I should no longer enjoy the Benefit of these Reflections, these private Admonitions of my own Thoughts. But, as Persons that are carried away by the Violence of a Torrent, or any other Force, see before their Eyes the Ruin they are falling into, without being able to consider which Way to help themselves; so should I, on receiving Provocations, fall into a Tumult of Passion, I should perceive my own Punishment increasing every Day; but, to be Master of myself, as I am at present, and to rebuke the Mad-

neſs of my own Paſſions, raging on all Sides of me, this is what in thoſe Circumſtances I ſhould not be ſufficient for. For I well know the Weakneſs and Narrowneſs of my own Soul; how eaſily it is captivated, not by Paſſions only in general, but particularly by that which is the worſt of them, I mean Envy; that it knows no Moderation, either in bearing Injuries or Honours, being exceſſively elated with the one, and as exceſſively depreſſed by the other. For as thoſe wild Beaſts that are well fed, eaſily overcome their Antagoniſts that are weak and unſkilful; but if you ſtarve them, ſo as to lay their Fury aſleep, and abate their Strength, it will be poſſible for one not over-valiant to cope with them; thus it fares with the Paſſions of a Man's Soul; he that keeps

them

them low and weak, will have them in Subjection to right Reaſon; but he that nouriſhes them by Indulgence, will make Work for himſelf, by rendering them ſo much the more difficult to encounter, and ſo formidable, that they will cauſe him to paſs the Remainder of his Life both in Servitude and Fear.

But what is the Food by which theſe wild Beaſts, our Paſſions, are indulged? Vanity is fed by Praiſe and Honour; Pride, by Power and Authority; Envy, by the Fame of others; Avarice, by Riches; Incontinence, by high Feeding and Female Converſation. And ſo of the reſt: Each Paſſion has its peculiar Nutriment. All theſe, like ſo many wild Beaſts, would aſſault me, if I was to venture out into the World; they would tear my Soul in Pieces;

they

they would terrify me in a greater degree, and render my State of Warfare much more difficult than it is now: Whereas, while I ſit ſtill in my private Station, I ſhall be able, though not without great Pains, by the Aſſiſtance of *Divine Grace*, to keep them in Subjection; ſo far, at leaſt, that, though they bark, they will not hurt me.

For theſe Reaſons, I keep myſelf cloſe in my Cell, retired from Company and Converſation. I am looked upon as moroſe, and many Complaints are made againſt me; which, indeed, I wiſh that I could remove, and grieve that I cannot. For, it is no eaſy matter for me to enter into public Converſe, without hazarding my preſent Security. For which Cauſe, my Requeſt is, that you would rather pity than cenſure a Per-

a Perſon encompaſſed with ſo great Difficulties; though, as yet, I have not been ſo happy as to prevail with you.

But it is now Time that I ſhould impart to you the only thing yet undiſcovered, which, though perhaps it may ſeem incredible to ſome, yet I ſhall not be aſhamed to own it: For though I may ſeem ſelf-condemned, and guilty of many Sins, yet, ſince God, who will judge me, perfectly knows them all, what Advantage would it be to me to conceal them from Men? Know, then, that, from the firſt Day that you gave me Reaſon to ſuſpect the Danger I was in of being choſen to the ſacred Order, ſo great a Concern ſeized my Spirits, and ſo deep a Melancholy overſpread my Soul, that I have

have been more than once almoſt ready to expire under it.

For, conſidering with myſelf the Glory of Chriſt's Spouſe, her Holineſs, her ſpiritual Beauty, her Wiſdom, her excellent Diſcipline, and calling to mind, at the ſame Time, my own great Blemiſhes, I ceaſed not to lament her Caſe, and my own; and, in the midſt of my Trouble and Anxiety, could not help expoſtulating thus with myſelf.

"From whence could this De-
"ſignation proceed? What great
"Crime hath the Church of God
"committed? With what heinous
"Offence hath ſhe provoked her
"Lord, that ſhe ſhould ſuffer ſo
"great Diſgrace, that a Perſon, the
"moſt undeſerving, ſhould be made
"a Ruler in Her?" Muſing of this often within myſelf, and being

not

not able to bear the Thoughts of ſo abſurd a thing, I lay like one thunderſtruck, ſcarce able to ſee, hear, or ſpeak. When I recovered by degrees from this State of Aſtoniſhment (for it now and then left me), a Flood of Tears ſucceeded, and great Dejection of Spirit: And, when Tears ceaſed, Terror again ſeized me as before. In ſo great a Tempeſt was I toſſed at that Time, when you thought that I enjoyed a perfect Calm.

Shall I now try to repreſent to you the Sufferings of my Soul? That, perhaps, may move you to pardon me, and not blame me any longer. But how, or with what Words, ſhall I attempt this? For it is impoſſible you ſhould have a perfect Idea of it, unleſs you could ſee into its ſecret Receſſes. But, ſince

ſince this is not to be done, I will endeavour, as well as I can, to give you an imperfect Alluſion, by which you may form to yourſelf ſome tolerable Notion of my Trouble.

Let us ſuppoſe, then, the Daughter of a univerſal Monarch, who, for her exquiſite Beauty, ſurpaſſes her whole Sex; who, in the admirable Virtues of her Mind, excells all that ever were, or ever will be; and, for her Manners and Behaviour, exceeds the very Rules of Philoſophy itſelf; the tranſcendent Lovelineſs of whoſe Features and ſparkling Eye, even obſcures the other Perfections of her Perſon.

Let us farther ſuppoſe, that a Huſband, ſuitable to this incomparable Lady, has been diligently ſought for, and is at length found; that, in Ardour of Paſſion, he exceeds

ceeds whatever hath been ſaid of the moſt extravagant Lover. Suppoſe him, in the Heat of this high Fever of Love, to hear, that this amiable Object of his Affection was deſtined to be given in Marriage to a pitiful Object; one by Birth, mean; in Body, a Cripple; in Soul, a Profligate: How great muſt be his Aſtoniſhment and Indignation!

By this Time, I perſuade myſelf, you apprehend a ſmall Part of my Grief; ſo that I ſhall not need to carry this Repreſentation farther. It is ſufficient, I ſuppoſe, to diſcover to you the Sorrow and Dejection of my Soul, for which alone it was intended.

But, that I may point out to you the Terror of my Mind, I will preſent you with another Image.

Set

Set, then, before the Eyes of your Imagination a formidable Army, by Sea and Land. Let the Waves be covered with Multitudes of Veſſels; and the Plains and Mountains with Troops of Horſe and Foot. Fancy that you ſee the Splendor of Shields and Helmets, whoſe burniſhed Braſs reflects an illuſtrious Blaze from the Sun-beams. Let the Rattling of Spears, and the Neighing of Horſes, ſtrike the Heavens with their Noiſe. Let neither Sea nor Land appear, and nothing be ſeen but Arms and the Face of War.

Oppoſite to theſe, let the Enemy ſtand in Battle-Array; Men fierce and cruel: And let the Time of the Engagement be at hand.

Then imagine that you ſee a Country Youth, one brought up to nothing but the Shepherd's Crook

and Pipe, ſnatched on a ſudden out of the Field, and accoutred with ſhining Armour. Fancy that you ſee him carried through the Army, and let every thing there be preſented to his View. Let him be ſhown the ſeveral Companies, and their Leaders; the Bowmen, the Slingers, the *Tribunes*, and *Centurions*, the heavy armed Foot, and light Horſe; the Archers, the Galleys, and their Commanders; the Soldiers on board ready to fight; together with all the formidable *Apparatus* of naval Force.

On the other hand, let them ſhow him the adverſe Army, drawn up in Order of Battle. Let him ſee their terrible Countenances; the various and vaſt Collection of their Arms; the Precipices, Cavities, and Mountains, difficult of Acceſs. Let

him ſee their Arts of Deluſion; Horſes flying, and armed Men carried through the Air, by the Power of Enchantment. Show him alſo the Calamities of War: Clouds of Javelins; Arrows falling like Hail; thick Darkneſs and ſudden Night occaſioned by the Multitude of thoſe Weapons, by which the Sun himſelf ſeems to ſuffer an Eclipſe; Duſt blinding the Eyes; Blood running in Streams; the Groans of Men dying and wounded; the Rejoicings of the Conquerors; Heaps of dead Bodies; Chariot-wheels dipt in Blood; Horſes, with their Riders, falling headlong over Heaps of the Slain; the Field of Battle ſtrewed with a dreadful Mixture of human Gore, Javelins, and Darts; the Hoofs of Horſes and Heads of Men lying together; here a Man's Arm, there a

Chariot-

Chariot-wheel; in one Place an Arm, in another a Breaſt tranſfixed; Brains ſticking to the Sword, and Spears broken ſhort, with human Eyes torn from their Sockets on the Points of them.

Let him be preſented alſo with the Miſeries of a Sea Fight; the Veſſels themſelves, ſome burning in the midſt of the Water, others ſinking with their Crew; the Roaring of the Sea; the tumultuous Din of the Seamen; the Clamour of the Marines; the Froth of the Waves, mixed with Blood, and daſhing over into the Hold; the Dead lying in Heaps upon the Deck; ſome ſinking, others ſwimming; ſome caſt by the Force of the Tide upon the Strand, others in Shoals overwhelmed with Waves, and, as it were, obſtructing the Paſſage of the Ships.

To theſe diſmal Scenes of War, add the Miſeries of Captivity, a Slavery worſe than Death itſelf, if he ſhould be vanquiſhed. And, after he hath had a clear View of all theſe things, bid him mount on Horſeback, and take upon him the Command of the whole Army.

Do you think that ſo raw a Youth would be equal to ſo great a Charge? or would he not rather be ready to give up the Ghoſt, at the very Proſpect of theſe things?

CHAP. XIII.

THINK not that, by this Deſcription, I exceed the Truth; nor ſuppoſe, that becauſe we are at preſent ſhut up in the Body, as in a Priſon, and ſo cannot ſee any thing of the inviſible

World, that, therefore, I make the thing greater than it really is. For, undoubtedly, could you discern the Legions of the Prince of Darkness, and the furious Onsets of the Devil, you would see a Warfare much greater, and more terrible, than that which I have now represented. It is true, indeed, you there have not Arms of Brass and Iron; you have not Horses, and Chariots, and Wheels; you have not Fire and Darts, nor other visible Instruments of War: But you have other sort of Weapons, of a much more dreadful Nature. These Adversaries need not Breast-plates, Shields, Swords, or Spears: No; the very Sight of that cursed Host is of itself enough to dissolve the Soul, unless it be very valiant indeed; and unless its own Fortitude be supported also by a

lively Senſe of the Divine Providence and Protection.

And, truly, were it poſſible for us, either putting off this Body of Fleſh, or remaining in it, to ſee clearly, and without Fear, all the Forces of that evil Spirit drawn up, and the War which he wages againſt us, you would behold not Rivers of Blood, nor dead Bodies, but ſo many Ruins of loſt Souls, and Wounds ſo terrible, that all that Deſcription of War which I juſt now gave you, would ſeem but a ludicrous thing, a mere Sport and Paſtime of Children, in Compariſon to it: Such Multitudes are they, that are every Day caſt down by the Enemy.

There is as great a Diſproportion alſo between the Wounds received in the one and in the other ſort of Fight, and the Death which follows both

both the one and the other, as there is between the Soul and Body. For, in this ſpiritual Warfare, when a Soul is wounded, and falls, it doth not lie like a dead Corpſe, bereaved of Senſe, but it is, from that Time, tormented by the Remorſe of an evil Conſcience; and, after its Departure out of this Life, it is, at the Time of its Judgment, delivered over to eternal Puniſhment.

Moreover, if the Soul of any Sinner is inſenſible, and feels not the Wounds which it receives from the Devil, ſo much the worſe, and more dangerous its Caſe: For he that feels not the firſt Wound, will eaſily receive a ſecond, and a third. And when that impure Spirit finds a Soul that is ſupine and careleſs of its former Wounds, he ceaſes not, till the

Sinner's last Breath, to assault such a one.

Consider also the Manner of his Attacks, and, on Enquiry, you will find, that they are much more various and terrible, than those of any temporal Enemy. For who ever heard of such Arts and Stratagems of Fraud and Deceit, as are practised by that evil Spirit? (Indeed they are his Masterpiece, and in them lies his principal Strength) or is it possible that any one should bear so unspeakable a Malice against his Enemies, as that wicked one doth to the whole Race of Mankind?

Consider also the Vehemence and Eagerness with which he fights against us, and you will find it ridiculous to compare any temporal Conflict thereto. The Fierceness and Cruelty of the worst sort of wild

wild Beaſts bear no Proportion to the Madneſs of *Satan*, in Compariſon of whom, they are perfectly tame and mild: So great is the Fury which he breathes forth in his Aſſaults againſt our Souls.

There is a great Difference in this matter alſo, in reſpect of Time: For the Wars of mortal Men with one another are of ſhort Continuance, and even in them there are Truces and Ceſſations: For, the Approach of Night, the Seaſon of refreſhing Nature, and of reſting from that dreadful Labour, and many other things, give a Reſpite to the Soldier, that he may put off his Armour, and breathe a little, and refreſh himſelf with Meat and Drink, thereby to recover his former Strength; but, in our ſpiritual Warfare with that wicked one, there is no Time to diſarm,

disarm, or to take Rest; for him, I mean, that desires to remain always unwounded: For here, one of those two things will necessarily happen; either that, being disarmed, he fall before the Enemy, and be lost; or else that he continue lying on his Arms, and be constantly on his Guard, in a warlike Posture. For this is what the Adversary doth himself: He, with all his Host, stands always waiting for our indolent Hours; and employs abundantly more Diligence for our Ruin, than we ourselves do for our Salvation.

Lastly, there is a great Difference also in another Respect, which, to those that are not constantly upon the Watch, is the Cause of infinite Evils; and that is this, that our Enemy is invisible to us, and that he

he assails us by Surprize, and unawares.

And could you now have desired that I should have taken upon me to lead forth the Soldiers of Christ? or, had I done so, would it not rather have been to lead them for the Service of the Devil? For if he, whose Office it is to set in order and instruct others, is altogether weak and unskilful himself, and so, through his Incapacity, those committed to his Charge be betrayed to their own Ruin, such a Leader conducts his Men rather to the Devil, than to Christ.

But, what do you sigh for? Why do you weep? For I think, after this Representation, my present State appears much more to be rejoiced at and congratulated, than lamented and deplored.

BASIL.

Basil.

So doth not mine; but to be lamented with the deepeſt Sorrow: Eſpecially now, that I ſee, at laſt, though not without much Difficulty, into what an Abyſs of Evils your Management hath plunged me.

I came hither, to learn what Excuſe I ſhould make for you to thoſe that accuſe you; but you ſend me back again, full of quite other Cares: For I am no longer in Pain what Anſwer to make in your Behalf; but how to apologize to God for myſelf, and for my own Sins. But I beg of you, I conjure you, if you have any manner of Regard for my Welfare, *if there be any Conſolation in Chriſt, if any Comfort of Love* *, if any Bowels and

* *Phil.* ii. 1.

Mercies

Mercies (for you know that I had not been brought into this Danger, but by your Means), reach out your helping Hand, rectify and guide me with your excellent Counsel and Example; nor leave me even for a Moment, but assist me with your Company and Conversation more than ever.

CHRYSOSTOM [*smiling*].

And what is it, in which I can be helpful to you in Matters of such Importance? But, since this is your Desire, be of good Cheer, my dear Friend, and assure yourself, that whatever Leisure you have from those spiritual Cares, I will not fail to assist you with my Consolation and Advice; nor will I be wanting in any thing that is in my Power to do for you.

At this he burſt into Tears more than before; and, riſing up to go, I embraced him cordially; and, waiting on him to the Door, I exhorted him to bear with Courage what had befallen him.

For I make no doubt, ſaid I, but, by the Performance of this ſacred Miniſtration, you will obtain ſo great an Intereſt with Chriſt, who hath thus called you, and ſet you over his Flock, that, at the laſt Day, you will be able to reſcue even me alſo from the midſt of my Danger, and take me with you into your *everlaſting Tabernacle.*

The E N D.

ERRATUM.

Page 32, 1st Line, for now *since*, read, now *you*.

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